

THE LUTHERAN

"Stand fast in the liberty wherewith Christ hath made us free"

LENT BEGINS— "Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting and with weeping."

UP TO JERUSALEM— *Devotional*

WRITERS

ARTICLES

Mrs. A. Pohlman - - - - *Our Lord's Mother*
John W. Horine - - - - - *Our Liturgy*
S. O. Thorlaksson - - - - *Japanese in America*

AN INTERVIEW

Wynne C. Boliek - - - *Synod of South Carolina*
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NEWS LETTERS

Board of Foreign Missions, Quebec, Western Pennsylvania,
Detroit, Altoona

Luther Leagues' Meetings
National Lutheran Council



UNITED LUTHERANISM IN CONFERENCE

National Lutheran Council's Annual Meeting Reveals Accomplishments, Plans, and Confidence in Lutheran Ability

PRELIMINARY work will begin immediately on a plan to create a department of motion pictures in the National Lutheran Council. Authorization for this move was given by the Council commissioners during their recent annual meeting at Washington.

A general survey of the field to determine what religious films are available will be undertaken immediately. Then as soon as an adequate fund is provided a library of religious motion pictures will be established through which motion pictures will be distributed to churches throughout the country. The possibilities of film production were also studied by the Council commissioners.

Chaplaincy is Discussed

The present-day tendency toward militarism and the need of an effective chaplaincy was noted and discussed by the Council commissioners. Approval was given to a recommendation that Lutheran bodies discontinue relationship with the General Committee on Army and Navy Chaplains of the Federal Council of Churches. In the future they will be represented by the Council, which will deal directly with the Chief of Chaplains of the Army and Navy.

In discussing this subject, the Rev. Dr. Howard E. Snyder of Washington, D. C., declared: "Religion in armed forces since the World War has been put on a dignified basis as it never before was in the history of the United States Army. Today there are God-fearing men in the army and navy."

According to another resolution adopted by the Council it will make a special effort to serve the boys enrolled in the CCC camps throughout the country.

U. S. Census of Religious Bodies

Dr. T. F. Murphy of the United States Census Bureau attended one of the Council sessions to address the group regarding the national census of religious bodies. He reported favorable progress but indicated that there are several hundred Lutheran congregations throughout the country which have yet failed to report. In an effort to speed up a complete accounting of church membership the Council, by unanimous vote, adopted the following resolution:

"Whereas it has been reported by Dr. Murphy, in charge of the Religious Census of the United States, that splendid co-operation has been shown by the great majority of Lutheran pastors throughout the country, but that a limited number have declined or neglected to furnish the requested information;

"Be it resolved, That we express our regret at the failure of some of our brethren to comply with the request of the Bureau, made under the authority of the law; and

"That we request the presidents of the

various Lutheran bodies to supply from the records at their disposal the information which is still lacking."

Information Bureau at New York World's Fair

An intersynodical committee to arrange a Lutheran exhibit at the New York World's Fair was organized more than a year ago. Altered plans of the World's Fair Corporation finally ruled out all possibility of religious exhibits or displays. After presentation of this report by the Rev. Dr. Ralph H. Long, executive director of the Council, a recommendation was adopted granting authorization "to our representatives in the Joint Committee for a Lutheran World's Fair Exhibit to explore the possibilities of a Bureau of Information in the Temple of Religion and make use of the opportunity if such becomes available."

Move is Made to Incorporate Council

Unmistakable evidence of the forward-looking spirit of the commissioners was their unanimous approval of a move to incorporate the Council. Observers view this proposed step as perhaps the most significant in the twenty-one-year history of the organization. It was recommended "That the executive director be instructed to study the question of the incorporation of the National Lutheran Council with a view to entering upon such church activities as may be performed best by united Lutheran effort and report to the next meeting of the National Lutheran Council in such form that it may be presented to the co-operating bodies."

Translation and Publication of Theological Books

The general approval which has been accorded Dr. Sasse's book, "Here We Stand," the most recent volume to be published under the sponsorship of the Council, was acknowledged with gratitude. Though instructions have been given to proceed immediately with the selection of another book for translation and publication, Dr. Long expressed regret that there seems to be no recent volume which receives such general approval as those which have already been made available. However, a recommendation was adopted suggesting the selection of another book as soon as possible.

New Lutheran World Almanac Will Be Published

According to a resolution accepted a year ago, it was agreed that the ninth edition of the Lutheran World Almanac should appear in 1940 before the gathering of the Lutheran World Convention at Philadelphia, May 24 to June 2 of next year. An earnest effort will be made to

make the forthcoming edition more of a world almanac than ever before. Approval was given to a suggestion that the Scandinavian and German churches be authorized to publish revised editions in their own languages.

Work on the new edition will be undertaken immediately under the direction of an editorial committee. Members of the committee are Dr. Ralph H. Long, chairman, the Rev. Dr. Walton H. Greever, the Rev. Dr. Frederick H. Meyer, the Rev. Helmer Halvorson, the Rev. Charles Krauth Fegley, and the Rev. Gideon Olson.

Executive Committee Re-elected

In addition to re-electing all incumbent officers the commissioners approved the reappointment of the executive committee. In addition to the officers and the executive director its membership will again include the Rev. Dr. Lars W. Boe of Northfield, Minn., president of St. Olaf College; the Rev. Dr. A. T. Dorf of Brooklyn, N. Y.; the Rev. Dr. N. C. Carlsen of Blair, Nebr., president of the United Danish Church; the Rev. Dr. Ernst P. Pfatteicher of Philadelphia, president of the Ministerium of Pennsylvania; and the Rev. Dr. Emanuel Poppen, president of the American Lutheran Church.

The National Lutheran Council represents eight Lutheran bodies: the United Lutheran Church in America, the American Lutheran Church, the Norwegian Lutheran Church, the Augustana Synod, the United Danish Church, the Lutheran Free Church, the Icelandic Synod, and the Danish Evangelical Church.

THE WORD OMNIPOTENT

By Minnie K. Hoffman, Chambersburg, Pa.

God's Word shall stand for aye.
Though mountain, sea and planet pass away,
The Living Word shall ever with us stay.
God's Word shall stand for aye.

God's Word is pure.
The cleansing blood of Jesus shall endure,
The sacrifice for you, for me, is sure.
God's Word is pure.

God's Word is true.
That Jesus, born of Mary, died for you,
And rose, that you might rise, in glory too.
God's Word is true.

God's Word shall reign in might.
The Law He gave on Sinai's height
Shall e'er endure, for it is right.
God's Law shall reign in might.

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UP TO JERUSALEM

Devotional Paragraphs for Ash Wednesday and the Lenten Season

THE LUTHERAN CHURCH observes the season of Lent by services in which the minds of the faithful are focused on the portions of the Gospels that describe the most sacrificial portions of our Lord's atoning ministry. In response to these impressions, which begin on Ash Wednesday, the qualities of humility and devotion are given opportunity for expression by special services and offerings. The church's seasonal literature reflects the character of its Scripture lessons and the emotions of its members at prayer. From four booklets containing forms for personal and family worship for next Wednesday we quote the following:

FROM "LIGHT FOR TODAY"

By Dr. Robert D. Clare, Baltimore, Md.

Matthew 6: 16-21—*Our Lenten Observance*

We should, perhaps, be reminded that the Lenten season, which begins today, is, in itself, not divinely instituted, but is just what the Church makes it. However, there are priceless values in a proper observance of this season. These coming days and weeks, leading up to Good Friday and Easter, should find us frequently and regularly engaged in prayerful communion with God's Word, and zealous in all else that makes for the enriching and strengthening of our Christian life. To thought, affection, and will there comes the challenge of the Saviour's words: "If any man would come after me, let him deny himself, and take up his cross, and follow me."

Lent should be for us, in a special sense, a period of moral and spiritual discipline. Without discipline, life sags, runs down, languishes and dies. We cannot afford to let ourselves go. "Watch and pray!"

ALMIGHTY and Everlasting God, Who hatest nothing that Thou hast made, and dost forgive the sins of all those who are penitent: Create and make in us new and contrite hearts, that we, worthily lamenting our sins, and acknowledging our wretchedness, may obtain of Thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ, Thy Son, our Lord. Amen.

FROM "OUR LORD'S LAST WEEK"

By the Stewardship Committee, Synod of the Northwest

Read Joel 2: 12-19

"TURN TO THE LORD"

Ash Wednesday is the first day of Lent. From now until Easter the thoughts of most Christians will be directed to the sufferings and death of our Lord Jesus Christ for the redemption of a sinful world. In the light of that sublime, yet awful sacrifice, what manner of people ought we to be who trust therein for our salvation?

Joel sets before us the proper attitude, "Rend your hearts and not your garments, and turn unto the Lord your God." Nothing insincere, unreal or sinful can stand before the Cross of Christ. Here there must be a real and thorough searching of heart. Do we actually love the Saviour and look to Him for eternal life? Have we laid aside all confidence in our own merit or self-righteousness? Have we caught the spirit of Jesus, so that we love as He loved, serve as He served, and sacrifice as He sacrificed? Does He have the lordship in our lives so that He is "all and in all"?

Such heart-searching will do us all much good. It will unveil our spiritual weakness and our need for divine grace. Blessed indeed are they who sincerely turn to the Lord and seek to know and do His will!

Almighty God, guide us by Thy Spirit through these holy days, that as we meditate upon the Passion of Thy Son, our hearts may be stirred to a realization of our spiritual need, and that we may seek those gifts and graces which shone so beautifully in Christ our Saviour. Amen.

FROM "THE DAY'S WORSHIP"

By Charles B. Foelsch

And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward. Matthew 10: 42.

LOVE, as Jesus knows it, only bears fruit when my cold heart is broken by His love. Such a love will not waste itself in self-pity. The cries of my needy neighbors will drown every selfish claim. My personal pleasures will be satisfied in serving the least of the brethren.

How my heart throbs with longing to possess the very presence of Jesus! As I go about as His disciple, I am granted the great privilege of bringing not only Jesus but also His Father and my Father to the children of men. How simple He makes my mission! Not with any self-importance, not with any earthly credentials, but in "My Name."

He does not ask me to go to the mighty of this world, nor to some far-away corner of the globe.

Among my neighbors there is a little child, thirsting for love. The love of Jesus drives me; I hasten to bring it a cup of cold water in His Name, and lo! I am His forever!

O Lord Jesus, Thou King of Love, kindle in my heart such a love for Thee and for the children of men that no other passion can find room there. Seal the desire of my soul to own Thee and to serve only Thee, with Thine own Amen. Give me to drink from Thy cup and strengthen me to do my Father's will. Amen.

FROM "THE FELLOWSHIP OF PRAYER"

Issued by the Committee on Evangelism of the Federal Council of Churches

And these stones shall be a memorial unto the children of Israel forever. Read Joshua 4: 1-7.

We too have memorials whose strength and beauty recall to us to-day majestic figures and past deliverances: a shaft above the Potomac for Washington; a marble temple sheltering a sad-faced Lincoln.

They keep alive the memory of men whose integrity was unsullied, who asked so little and gave so much, who administered power as a sacred trust, who never willingly shadowed a child's life with fear; great-hearted and great-souled—road-builders for order, freedom and their nation. Their spirit is our priceless inheritance, what they built and saved for us is ours still to build and save.

These almost seven weeks upon which we now enter are the memorial of a Life and Love lifted by a low cross higher than any monument built to men. If we remember gratefully the leaders of a nation, how much more we need to attend upon the Lord of all, Jesus Christ, our Saviour.

God of our Fathers, Known of Old, Lord of the land we love, we thank Thee for the wise and good to whom we owe our nation and our land. Continue in us their spirit, inspire all those in authority by their example, pardon us as we fail them and their hopes and may we hold as a sacred trust what they secured for us by the travail of their souls. Amen.

THE MOTHER OF OUR LORD

Impressions of the Narrative of Mary's Life That Attract Mothers' Attention

By MRS. A. POHLMAN, Philadelphia

WHEN a great character stands out in the public view one of the early questions asked about him is his parentage and home influence. What indirect effect the mother of our Lord, Jesus Christ, brought into the character of this God-human babe is not easily understood. But there are clear signs, in the few incidents where Mary and her son are mentioned, which give an insight of her character. From the two genealogies given in the Gospels we learn that she was of the lineage of King David and, being a cousin of Elisabeth, may have been related to the priesthood. Mary's knowledge of the Scriptures is shown in her beautiful interpretation of Hannah's song at the birth of Samuel. Her full faith, when told by an angelic Being that she is to become the mother of a son, is followed by the practical question as to the method. The Messenger from Heaven did not need to close her lips because "thou believest not my words" as he said to Zacharias in the temple before the Altar of Incense. Her mind filled with God's Word, her faith in heaven-sent messages of God's will for her, the strong courage it required for her to endure the accusations that must have been met in Nazareth; these characteristics helped to make of Mary a strong and fine personality fitted for her duty. Throughout the scenes of the child's birth, presentation in the temple, and visit of the great men from the Eastern country, Mary appears as one led and given divine wisdom, a woman who knew the honor and responsibility of motherhood toward One Who was the great Messiah.

Back in Nazareth, where those who had heard of the wonderful angelic song to temple shepherds and the visit of the Wise Men with kingly gifts would become friendly, Mary had a busy life and many problems to solve because of the children who were coming to her and her beloved Joseph. To have the first-born son of a nature much higher than that of the others, and to show no greater attention to him than to the others would require great ability of adjustment. She would need to tell her oldest son of his unusual birth and prophesied future work; she would find it difficult to make the status of this boy in their family clear to her other children and their friends. As she was chosen by God to be the mother of all she must have had a splendid character to meet these daily conditions.

A Resembling Problem

In a less degree the ideal mother of today must face Mary's problems in a family that has an outstanding child whose mentality, or beauty, or leadership must be guided and not crushed, yet not be allowed to harm the others. Mary's motherly wisdom may well be an ideal for others. Mary, as an orthodox Jewess, must needs send her boys to the synagogue school at the age of six. Up to that age the children, boys as well as girls, were taught by the mother many of the psalms and certain stories from the Scriptures. Mothers of today lose a wonderful opportunity to direct their little



JERUSALEM-BOUND FOR THE PASSOVER

ones heavenward when they neglect to fill the young plastic memory with Bible stories and quotations that will become a rich blessing when older times bring testings and discouragements.

Only a mother who has brooded over her child's spiritual nature to bring it to the place where the child will confirm the promises of the parents and will present himself to God as a follower of Christ asking for salvation, can know the deep joy Mary experienced. What must have been Mary's emotions and thoughts walking beside the "Son of God" to the temple in Jerusalem where He had gone

as a month-old babe? Had she fulfilled her tasks toward His spiritual education? What a great privilege mothers have in preparing a child for God's work! If a lad is so trained he too will desire to listen to talks about his heavenly Father's business. Such a lad will necessarily be obedient to those who have authority over him, whether of the church, the home, or the state. Mary's alarm, when she discovered that her heaven-given son was not among the other lads on their homeward journey, shows much of the human nature. Her anxiety spelled her forgetfulness of the angel's words, "Son of God," for no father, who loves and sees as does our God, would let his son be lost. Her anxiety, and his reproof of her when he was found finds an echo in mother-hearts throughout all ages.

A Widow's Responsibility

How helpful it would be to visit or live in Mary's home during the eighteen years after the return from that eventful trip to the temple. Growing minds and bodies must be guided and kept in harmony with each other as far as the human will permitted direction by the divine will. How did Mary face the departure of her loved Joseph, and how did the absent authority affect the children? One wonders if the human-divine Son was given more respect for his seniority, as was the usual custom among the Israelites.

Mary knew, doubtless, of her nephew John the Baptist's work on the banks of the Jordan. Many from Nazareth would go to see this man who was delivering a message about the immediate coming of the Messiah and Mary knew to whom this son of her cousin Elisabeth referred. What days of emotions she must have endured while awaiting word of the meeting and revealing of the one who was Messiah!

Her conversation with him soon after his return, with some who were already following him as a great Leader, was at a social and religious marriage occasion. She must have found it difficult to ask her request from one now in the public eye; yet her need seems important to her sense of social requirement in her position as probably the hostess for a daughter. Her faith was beautiful as she told the servants to "do what he asks of them," though he had only replied, "Woman, what is my position here, my hour, my life work is ahead," but, as always, He aided His mother, as He

will us, in the human embarrassments of life. His mother found it difficult to adapt herself to the God-planned work for one who was but her son in bodily form.

As in the temple, at the age of twelve, He had to remind Mary of His sonship to the great God, Whose will must be obeyed before—above hers. Is it not true that mothers may prevent children from obeying their heavenly Father's commands because of human views or affections? More than one youth has been hindered or prevented from doing the divine will in entering special spiritual work in a near or far task.

Mary is again seen in a large gathering where she would advise her son against danger or overwork. The divine Leader tells those about Him, in reply to their message that His mother and brothers are awaiting to speak with Him, that relationship with Him is of a spiritual nature. Those words have given joy and encouragement to countless ones who are striving to be good co-workers with Him in His Kingdom.

At the base of the Cross is the Mary who causes the hearts of mothers everywhere to thank God that they have not had

such sorrow. Mothers have known of sons punished by death because of evildoing, but none has seen a divine, love-out-pouring son give himself to the agony of a most shameful death in order to save from the consequences of sin those who do not know him or are indifferent to his sacrifice. The blessing that came to Mary in the placing of John, in her life, to occupy the vacancy He left in her heart, is often duplicated in the life of other mothers left empty-hearted with the going of a child. One wonders if her son's message, if His return from the tomb in three days, made a deeper impress on her memory than upon those of the other. She knew that He never said anything that was not truth itself. As Mary had the joy of seeing her son, now ready to return to His heavenly Father and home, so womanhood, the world over, may know the spiritual joy of loving her son as their Redeemer, their friend. After He ascended as Lord God, Mary could never have approved of any exalted adoration of herself, for now she knew she was but a human dwelling for His brief earth-life.

Mothers also have a child of God to train for Him if they will place themselves in the moulding hands of God.

Japanese Citizens on American Soil

THE LUTHERAN Interviews Missionary Thorlaksson, Missionary on Furlough from Japan and Special Representative of the Board of American Missions to Japanese Residents in America on the Pacific Coast

THE UNEXPECTED arrival in the office of THE LUTHERAN of the Rev. S. O. Thorlaksson on February 7 presented an opportunity to inquire of him concerning experiences he has had and information he has acquired with reference to Japanese people who reside in the Pacific Coast section of the United States and Canada. In the interview conducted by the editor of THE LUTHERAN, Miss Nona M. Diehl, executive secretary of the Women's Missionary Society, and Mr. H. Torrey Walker, treasurer of the Board of American Missions, participated. Their interest in the project becomes evident when it is remembered that the Women's Society made available the funds with which the survey conducted under direction of the Board of American Missions is financed, also that our Synod in Japan has memorialized the U. L. C. A. with a request to look into the situation.

Pastor Thorlaksson learned that the total number of Japanese registered in America approximates 130,000. Of these 50,000 are in the general neighborhood of Los Angeles, 55,000 in and near San Francisco, 6,000 in the state of Oregon, and 12,000 in the state of Washington. Generally speaking, they can be divided, Mr. Thorlaksson explained, into three classes. Those in the first class are residents in America but born in Japan. These are titled by the missionary "first generation Japanese" (Issei). A second group (Nisei) consists of Japanese who have been born in the United States and have identified themselves entirely with American life. They may be registered at Japanese Consulates at their birth. Many of them are. But they attend the American schools.

They use the English language more fluently than that of their parents, and they undertake to identify themselves with the community life of the section in which they are resident.

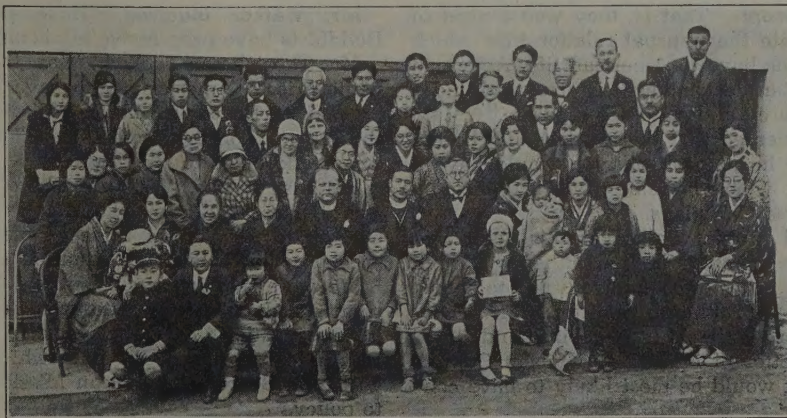
The third group consists of those born in America who for one reason or another have gone back to Japan, have been educated there and thus "re-orientalized" themselves. They are to all intents and purposes virtually first generation Japanese. They do not speak the English language fluently. They are weaned away from American schools and institutions. There is a name for them; it is Kibei. Concerning these, the editor of THE LUTHERAN inquired, "Do they seek to establish in America a Japanese manner of life?"

Pastor Thorlaksson replied, "Yes, they keep up Japanese customs more than do those whom we have called 'second generation Japanese.'"

At this point Miss Diehl inquired concerning the economic situation of the Japanese. She asked, "Are they engaged in agriculture, and to what extent, if any, do they belong to the transitory population of the country who are known in missionary and other circles as Migrants?"

Mr. Thorlaksson answered, "The first generation of

Japanese and those who have returned to America from Japan for the most part stay on farms. The second generation enter into occupations and professions in the cities. They are 100 per cent Americans."



Pastor Thorlaksson's familiarity with Japanese people and their customs is the product of his years in Japan as a missionary. He is number five from the left in the second row of the picture, a congregation in East Kobe, Japan.

Miss Diehl's next inquiry had reference to the homes of the Japanese. "Are they in colonies, or do the Japanese work side by side with other people?" was her question.

Mr. Thorlaksson thought that they would classify as employers rather than as employees. He had observed that in many instances their employees are Mexicans.

Japanese Conference

Among the experiences which Pastor Thorlaksson described was a meeting of Japanese young people held in Seattle during the Thanksgiving holidays in which he was welcomed as a guest. He said concerning this assembly, "There were five hundred in attendance, young men and young women coming from Montana, Oregon, Washington, and British Columbia. They were entirely 'second generation Japanese.' The whole program of the conference was in English, and excellent English, by the way. Each of us carried upon the lapel of his coat a label that gave name and residence. Mine only was a Japanese address."

Mr. Thorlaksson continued, "The meeting was interdenominational. It was a Japanese young people's organization in the interests of Christianity at which religious topics were discussed but for which denominational lines were not drawn. Among the projects that were considered and acted upon was the establishment of a fund to help educate second generation Japanese for the ministry of the church."

With such general information in the background, the questions addressed to Mr. Thorlaksson were more directly related to the possibilities of work by the United Lutheran Church amongst these Japanese on the West Coast.

Mr. Walker inquired, "In the course of your study did you discuss the matter of the United Lutheran Church beginning work among the Japanese with Japanese representatives of other denominations now working among them?"

Mr. Thorlaksson replied, "In Los Angeles I was invited by a group of six Japanese pastors to a luncheon. Each told his story and his problems. My conclusion from their statements was that the work amongst the first generation of Japanese immigrants to America is pretty well covered by denominations now organized and active. The pastors are trained workers among this generation, which requires the use of the Japanese language, but work in English amongst second generation Japanese seems to offer a field for us. Therefore, the pastors with whom I consulted told me that, if the Lutheran Church would come in with a special set-up for the Japanese among whom work in English must be done, they would find a useful field."

Japanese Young Men Needed

The editor of THE LUTHERAN asked, "What would be the nature of this special set-up?"

Pastor Thorlaksson replied, "We would have to start finding young men, Japanese of American birth, with definite Christian experience and training, who would be willing to take additional preparation so that they could be specialists in dealing with young people. That is, they would need to understand and appreciate the unusual relationships which these Japanese Americans have to American life, American communities, and Christian doctrine as it is presented under a government where church and state are separate."

Mr. Thorlaksson commented that this work would be the more worth doing since in all probability it would have a reaction upon the work which is being done in Japan by missionaries and Japanese Christians.

The thought occurred to Mr. Walker at this point that there might be in Japan members of the Lutheran Church who had lived for a time in America, had returned to Japan, and might be sent back as Lutheran ministers. Mr. Thorlaksson thought that there was such a possibility and stated that he had written a letter of inquiry to Kyushu Gakuin, our school in Japan that would be most likely to have contacts with such people.

An interesting implication in the whole situation became evident when the editor of THE LUTHERAN asked whether young men who planned to work among "second generation Japanese" would need special training because of the different background of those to whom they were sent.

Mr. Thorlaksson replied, "If the work is to be done amongst the English-speaking 'second generation of Japanese,' special training in Japan is not necessary. These young people hope to have an American church. When asked a direct question as to whether they would rather belong to an American church or to a Japanese congregation, four-fifths of the young people's group already referred to answered that they would rather belong to an American church. But," he continued, "satisfaction of that desire on their part is not without difficulties. In the first place, most of our churches on the West Coast as well as elsewhere are 'too busy with their own problems' to interject a different social strain into their life and thus develop what would very soon take the form of a race problem."

Naturally this mention of a race problem at once received attention. The editor asked, "Would the establishment of congregations amongst these Japanese include the possibility of mixing the races?"

Mr. Thorlaksson's answer indicated that such a problem would surely arise. "The young Japanese mingle with their American contemporaries far more freely than would happen between the two races where they are contiguous to each other in Japan. The 'American way' is in control on the West Coast. There are prejudices on the part of Americans which would set up difficulties when the plan of absorbing Japanese into Caucasian congregations presented itself."

Intermarriage

Mention was made at this point of possible intermarriages of American and Japanese members of congregations. After some discussion as to the form which congregations would take if and when they could be established, Mr. Thorlaksson said that a decision by the Board of American Missions would determine the policy on this point.

On some other points he was more encouraging. He thought that communities of Japanese Christians would not require an unusual length of time to become self-supporting.

The editor of THE LUTHERAN was interested in activities of other than Christian cults on the West Coast and inquired about them. Mr. Thorlaksson stated, "There are any number of oriental denominations and cults." Replying to a specific inquiry as to Buddhists, he said, "They set up temples which outside are modern American buildings. On the second floor is a Japanese constructed place of worship with a Buddhist altar, but all the other appointments are those of a Christian church. The collateral equipment is distinctively American. A gymnasium, social rooms of all kinds, and the furnishings for a thoroughly up-to-date community center are provided."

Mr. Walker inquired, "Have you observed that the Buddhists have progressive missionary programs?"

Mr. Thorlaksson replied, "Yes, they even boast of their white priests, Americans who have become Buddhists."

"Will the Board of American Missions begin work amongst the Japanese on the Pacific Coast?" was the final query, and it was addressed to Mr. Walker.

His answer was, "If the results of the survey satisfy the Board that there is a definite call to the United Lutheran Church to minister to these people, it will undertake the special set-up which the situation requires."

We were told in conclusion that Mr. Thorlaksson would return to the West Coast to spend several additional weeks in investigation. At the conclusion of his furlough he will return to Japan, and the data which he has gathered will go to the Board of American Missions for their decision as to policy.

IN THE WORLD'S EYE

Julius F. Seebach, Philadelphia, Pa., "Paragraphs"
Men, Movements, and Occasions About
Which People Read

It's Dangerous to Lean on a Shovel, or anything else, in Soviet Russia. Recently (January 22) Soviet displeasure struck at the executives and flyers of the civil aviation fleet because of laziness. Some ulterior motive for the prosecution may be seen in the denunciation of the acting manager of the far eastern department of the civil air fleet because he stayed away from work on January 7 and 8. These were the Christmas holidays observed by the religious according to the Russian Orthodox Church calendar. Since that time two have been executed on the purported charge of laziness. The same occasion, however, was used to decorate and reward 315 farmers for raising bumper crops of cotton. In both instances the Soviet authorities unconsciously proved that their subjects react to the same stimulus, or lack of it, that is operative in a capitalist country—those who are robbed of initiative will lag; those who have something to look forward to for themselves or their families will increase their efforts. The Soviet is gradually accepting the fact, but does not want to say so.

A Problem All Too Easily Attributed to Western civilization seems to have been imposed, with disturbing results, upon the reluctant inhabitants of New Guinea. When the young New Guineans leave home to work in the white settlers' mines and plantations, they return at length with money and new standards of living, and outrage their elders by discrediting their intelligence and manner of life. Australian officials who are supervising New Guinea affairs, consider these returned youngsters "bumptious, head-swollen and arrogant," and charge them with being more troublesome than their elders ever were. The elders, moreover, resent the pushing ways of the returned youth, especially being displaced from their control of public affairs. But they should take a hair from the tail of the dog that is biting them, and adopt another more recent development of Western ways. While they still have the power, these elders should pass an old age pension bill which will grant them—well, let us say, thirty bananas every Thursday. Then they could retire in ease to enjoy the fruits of their own providing, while the young men and women carry on and meet the obligation.

Something is to Be Said for Baldur von Schirach's "putsch for pulchritude." This ardent head of the Nazi Youth organization, at the first anniversary of the "Faith and Beauty" movement, recently held in Dresden, stated the achievement of the first year's efforts, and declared: "We abolished the pot-bellied, beer-swilling student of former times." After decreeing that German men must keep a high pitch of physical perfection and all able-bodied men must join the Storm Troopers or some other Nazi military group, he demanded in turn that German women must become more beautiful; "and the old cigarette-smoking, so-called smart society type of young woman must make way for the modern girl who, through physical training, will preserve her youthful elasticity until a ripe old age." This beauty by fiat is going to be hard on "beauty shoppes," but submission to the decree should be easily obtained, since von Schirach solemnly asserts: "Yearning for beauty is peculiar to Aryans!"

Hindu Serfs, to the Number of 40,000, owe their freedom from age-long bondage to Mahatma Gandhi and his associate, Vallabhi Patel. Recently (January 27) the India National Congress, under the guidance of these leaders, forced the authorities of the Bombay Presidency to outlaw

the system by which local landowners kept these serfs (halpatis) in bondage. The scheme was based upon the desire of the natives for a nice wedding, for which they borrowed from the landowners at such a rate of interest and return that they were never able to get free. Their debts held them to the land, and every succeeding generation added to the debt. A similar system prevailed until recently in Mexico. In Russia Czar Alexander II set 23,000,000 serfs free in 1861. Both these instances were but lagging illustrations of what had been common throughout Europe a few centuries earlier.

No One Mourns Turkey's Late Dictator, Kemal Ataturk, more than the women of Turkey. While he was alive they literally worshiped him as their liberator from ancient and grievous restrictions, most of which had been imposed by patriarchal custom and official Mohammedanism. They cherish his gift of freedom from the harem, the removal of the veil, the abolition of polygamy and arbitrary divorce by the mere spoken will of the man. Aside from the social and political liberties provided for them, by which they may take part in state affairs and hold office, they thank him for his introduction of simplified Arabic letters, by which they were able to learn to read in a few weeks. Now that he is dead, the women cling to him as a saint to preserve these precious liberties for them, for there have been rumors of a reactionary return by the new government to the older customs. This, however, has just been indignantly denied by the new Premier, Refik Saydam, who has pledged himself to carry out the principles of the new "republic" in its internal affairs. This he declares, is necessary in order that he may give his full attention to "the alarming turn taken by the international situation" precipitated by Nazi pressure upon southeastern Europe.

Government Control Promises to Be the stepmother of invention. Burt Washburn, a farmer near Susquehanna, Pa., has made application for a plow with a radio attached, because he wants to keep in touch with the Department of Agriculture in Washington. Says Farmer Washburn, "If we must sow, cultivate and reap as Washington directs, then we must know where we are at every hour, and a radio is the only thing to count on." Peace. It is wonderful!

Wild Life is Showing a Fine Faculty for adaptation to city life. The recent cold wave in England produced a veritable migration of foxes and badgers into the heart of London, where they have appeared in Kew Gardens and Richmond Park. Woodcock, partridges and larks were found lurking in many shelters of South London and busy Piccadilly. What is not so pleasant to contemplate, however, is the return in large numbers of the black rat, thought to be practically extinct. This is the species which has always been the favorite carrier of the plague that formerly devastated England. Kestrels (a small red falcon) have for some time established themselves in Inner London, a phenomenon recently duplicated by a peregrine falcon in the heart of New York. Undoubtedly all of these have found happy hunting grounds among the abundant pigeon population of the cities. More recently a huge bald eagle has taken up his quarters above the Bronx in New York, and his needs are well provided by the unhappy gulls that have multiplied in New York's waterways. Some years ago it was discovered that many night-hawks were making their nests and raising their families in the tops of the skyscrapers. The bright lights of the city were supplying them generously with food by attracting a rich variety of insect life. Primitive nature still shows, in spite of man's protective devices, how easily and successfully the wilderness can penetrate the citadels of civilized life and collect its tribute, and even overcome civilization, as it did decadent Rome.

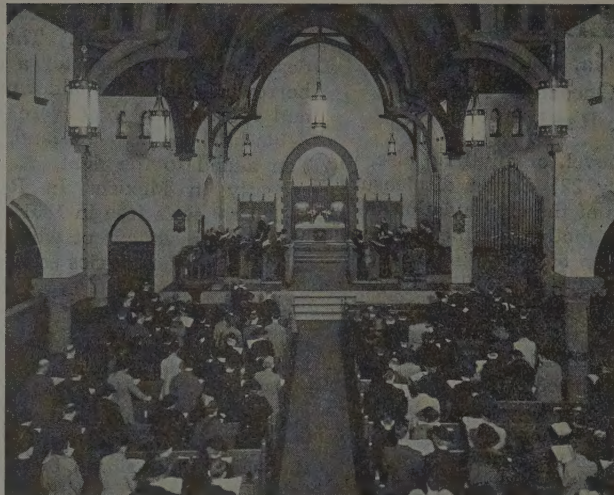
THE WORD *Liturgy* is a transliterated Greek word meaning a "public work" or service which a citizen did for his city or state. When, for example, as at Athens, a wealthy citizen staged a free show at the theatre, he was said to have done a "public service," and his liberal act—and the thing itself—was called a "liturgy." Moreover, the play was more than apt to be in large part of a religious character, and so the word early acquired a religious meaning.

When the seventy unknown scholars in the third century before Christ translated the Hebrew old Testament into the Greek language, they chose this word to designate the function of the priest and the public service of the temple. And when the New Testament came to be written, likewise in Greek, its writers took over this word to designate the function of the Christian minister and the ritual service of the church. In Luke 1: 23, Zacharias goes home when "the days of his *liturgy* were fulfilled." In Hebrews 8: 6, the high priest of the new covenant has "obtained a *liturgy* the more excellent" than the public religious service performed by the high priest in the temple. In the course of time, however, the use of the word was restricted by the church to the service of public worship and came to denote the ritual acts (as opposed to private devotions) by which such public worship was expressed and rendered. These were reduced to fixed forms and set forth in a book called a *Liturgy*.

Public Worship: The Sacramental and Sacrificial Elements

The aim and end of Christian worship is the realization of communion between man and God. It has its spring and stream in the person and redeeming work of Jesus Christ, Son of God and Son of man, Who is the sole Mediator between God and man. By His atoning sacrifice He made propitiation for human sin and reconciled man to God. He opened the way, and He is the way, by which we come to the Father; and this revelation of God in Christ, this gracious gift of the Saviour and of the Word of His salvation, all the gifts of Divine grace and the means of their bestowment and attainment, contribute and combine to form the Sacramental element in public worship. This element, therefore, is found in the highest degree in the Lord's Supper, in which the Lord imparts Himself and His salvation to true believers; by which also our chief service has eminently the character of a Sacramental Service (hence the title in the Common Service Book, "The Service" at the top of the first page, and "The Communion" at the top of the opposite page). Indeed, it is claimed by some that without the observance of the Lord's Supper, no act of public worship is fully complete. Nevertheless, the Sacramental element is also and otherwise present in the reading and preaching of the Word, and in the Absolution and Benediction, which are the application of the Word.

The Sacramental element, therefore, is that part of the



OUR LITURGY

A Study of The Service by John W. Horine,
D.D., LL.D., Southern Theological
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Service in which, through Word and Sacrament, God offers and bestows His gifts of saving grace. But when God's grace is so freely and richly given, there naturally arises a grateful response by the recipients. When God reveals to us His love, forgives our sins, restores our souls, there follows inevitably along with the reception of His benefits our tribute of thanksgiving and praise. This forms the Sacrificial element, and it is what we bring to God in acknowledgment of what He has brought to us. It is the human acknowledgment of the Divine gift, the human answer to the Divine address. When God has conferred and confirmed upon us His good gifts of the Spirit, we offer to Him our sacrifice of prayer, praise and thanks-

giving, as these are found in the Kyrie, Collect, Gloria, Creed, Hymns, etc.

Our Service is therefore a responsive one. It is that of the priesthood of believers. There is an interchange, a reciprocal activity between God (Who speaks in His Word through His minister) and the worshipers. There is an alternation of Sacramental and Sacrificial elements, God giving to us through Word and Sacrament, and we giving back to Him through prayer and praise, yes, and through our offering at the proper place and time. But the fundamental element is the Sacramental, which calls for and calls forth the Sacrificial. True worship revolves around these two points or poles: what we get and what we give—and we give far less than we get. It is the distinguishing feature of Lutheran worship that it thus exalts the Sacramental, being persuaded that we bring little to God compared with what He bestows upon us.

On the Use of Fixed Forms in General

Two principal texts form the basis of all true public worship: "God is a Spirit: and they that worship him must worship in spirit and truth" (John 4: 24); and, "Let all things be done decently and in order" (I Cor. 14: 40). The question arises: How far does such a declaration of the spiritual character of true worship prohibit an ordered service (one of fixed forms) and how far does it admit of it?

The practice of the church from the earliest ages declares in favor of certain approved forms, but with the understanding that they are subordinate and auxiliary. They are but the vehicle of devotion and can never themselves constitute devotion. Then, too, it is plain that only such and so much are allowed as can be taken up and quickened by the spirit of the worshipers. So soon as they become an end in themselves instead of a means to an end; when they tempt men to stop short with them instead of using them to pass through to Him Who is behind and above them all, they are of the things which, in the passage quoted, Christ intended to exclude. What has at one time served as a help may easily become a hindrance. It will always be an alternative of dangers. On the one hand, the worshiper, although worshipping one Who is Spirit, is not himself all spirit, but

body and spirit, and as such he craves a certain body for his devotions and cannot afford long not to find one: the wine of devotion, having no vessel to contain and conserve it, will inevitably evaporate and be lost. On the other hand, lawful and rightful concessions to this just craving may be turned from help into harm. Over and over again God had need to cast a slight on His own temple-worship, its gifts and its sacrifice, when these had become not means any longer, but ends to His people, not helps to bring them into His presence, but substitutes for His presence. And if that which was of Divine appointment was itself thus liable to abuse, how much more that which is of man's devising!

Our Lutheran Church has very plainly stated her position on this point. The reader is referred to the "Preface to the Common Service" (there are two such Prefaces, one bearing date of 1888, the other bearing date of 1917: these present a short history of the origin and growth of the Common Service). The statement is there made: "No Order of Service, however pure, ancient, or widely observed can be made absolutely binding on the Congregation. The ordering of the Services of Worship has been placed by Christ in the liberty of the church, under the guidance of the Holy Spirit." In support of this statement the Confessions are quoted, and the Preface then continues: "In agreement with this principle and practice, the General Bodies which have prepared the Common Service, commend it to all Lutheran congregations. But at the same time they declare that they dare not make any order of service binding on the congregation, and that no Order of Service should be used any longer than it serves to edification. They have agreed to furnish the full Lutheran Service, with all its provisions, for all who wish to use it. But they also declare that if, at any time or place, the use of the full Service is not desired, it is in entire conformity with good Lutheran usage to use a simpler Service, in which only the principal parts in their order are contained."

On the Use of the Common Service in Particular

This has been set forth in the paragraph quoted above. It should not be inferred, however, from what is there said, that everything is left to the option or caprice of the individual minister and the local congregation, or that the use of the full Service is not desirable and salutary. It will appear that two words frequently appear in the rubrics, giving direction as to how the Service is to be conducted. These words are "shall" (directive or mandatory) and "may" (permissive or advisory). They signify that while some parts are fixed and necessary to a service of a pure type, others are optional (see General Rubrics). There is much for those who like much, and less for those who prefer it. But all of it is good, and the church in giving all commends all to the churches, that they may enjoy all and be edified by all. Nothing has been incorporated in her service that has not been carefully studied and sifted, and has been given its place only after mature thought. To choose and use the Liturgy at will, arbitrarily and spasmodically, is to slight the labors of profound scholars over a period of many years, to ignore their strong desire and earnest effort to elevate and enrich the worship of the people, and to defeat their purpose to provide a Service that is truly common to them all.

(To be continued)

THE BIGGEST OF ALL

CONFUSIONISM outranks Confucianism, Buddhism, Hinduism and Christianity is the conclusion of a student in one of the classes in Bible conducted by Dr. Paul H. Heisey of Wittenberg College, Springfield, Ohio. The *Wittenberg Torch* in its February 1 issue proposes Bible classes to meet this situation. The *Torch* says:

"Practical advantages of a required course in Bible for sophomores were increased by one last week when a student in one of the Bible 100 classes under Dr. Paul H. Heisey created and christened a new world religion—Confusionism.

"In his semester examination paper, the student named the new creation among the leading religions of the world, stating that the sect numbered thousands of persons among its adherents. He failed to state, however, whether the religion was particularly strong among college students."

WHEN I CONSIDER THY HEAVENS

By Laura Wade Rice

MIDNIGHT on the mountain heights. Crystal clear space above, beyond—the stars. Star beyond star, planet beyond planet, out—out—out and on into immeasurable space. Sweeping in hazy whiteness across the heavens—"pathway of the ghosts, the shadows"—revolve suns and their systems, undiscovered constellations, uncharted distances, an infinity of immensity.

"I"—a mere speck on one of the smallest of these sky travelers which for unnumbered aeons have been whirling through space. "I"—one of many millions of such specks, here today, gone tomorrow and, back through the centuries, millions, billions of others like me—others, who lived lives like or unlike mine, who created vast civilizations now vanished, who knew hopes and fears, who attained or lost, who loved or hated, strove or sank, reigned or served. I—"when I consider" . . . oh . . . "what is man?"

What is man! A creature of today, filling but for an hour a tiny space on one of these myriad bits of the heavenly cosmos! From his own viewpoint all that pertains to him is of moment, his plans, his aims, his efforts, his possessions, injustices with which he meets, cruelties which cut him, losses which crush him or successes which elevate him, love which comforts him, food which satisfies him. "On what has this our Caesar fed that he is grown so great?"

Yea, upon what hath he fed? What is there in his puny, insignificant existence beneath the stars that gives it worth, that lifts it above the small earth on which he stands?

"Thy heavens." "What is man that *Thou* art mindful of him?" "Thou"—"Thy"—Who? Where did this creature of earth whose body will soon return to the dust come upon so vast a conception as this? The assurance that there is a Some One, mighty enough to speak worlds into being, to fill the spaces with orbits that never clash—and that this powerful Personality is "mindful" of *him*? Ah! where? Out of a caveman's mind? Nay!

"And God created man in His own image"—"God breathed into his nostrils the breath of life." Who told him so? The God Who came down in the cool of the day to talk to the man He had created. What were those talks about, we wonder? What ideas, what knowledge, what certainties did this great God implant in the mind of the man He had made? Upon what did this our Caesar feed? Ah—"Thy word giveth life," growth, knowledge. "I did eat it," testifies a writer of the long ago.

Lost in the maze of the universe is man unless—unless he is linked up with God. His short arm reaches but a little way toward the blue. What matter whether or not on "other worlds than ours" other men live and reach up to Him Who is Infinite? Man is man, he is of worth because the Almighty Creator of the Cosmos of the universe is "mindful" of him and reaches down to clasp his hand.

Man is not greatest when he strives, when he achieves, when he calls the lightning down or makes the winds and waters his servants—man is greatest when, ignoring doubts, fears, surmisings, questionings and disappointments he stands erect and, lifting his face to the Infinite he says—"Father."

A GOOD EXAMPLE

Synod of South Carolina's Annual Convention Reveals Energy and Optimism for Year 1939

By Wynne C. Bolick

THE one hundred fourteenth annual convention of the Lutheran Synod of South Carolina met in St. Paul's Lutheran Church, Columbia, January 31-February 2, H. A. McCullough, D.D., pastor, and the Rev. P. P. Pierce assistant. Highlights of the convention were the decision to establish the office of a full-time superintendent for the synod, to be elected by the Executive Committee and the presidents of the five conferences; addresses by Dr. W. H. Greever, secretary of the U. L. C. A., and Dr. James C. Kinard, president of Newberry College, and member of the Executive Board of the U. L. C. A.; and the decision, after considerable discussion, to make an effort to raise funds for Newberry College this year in amounts not to exceed \$75,000 to care for an emergency.

The opening service was held at 11.00 A. M., Tuesday, with the service in charge of the Rev. Karl W. Kinard, secretary, and the Rev. H. S. Petrea, statistical secretary. The sermon was delivered by the Rev. E. Z. Pence, president. The topic of this message was "Walking Worthily." The text was Ephesians 4: 1. He emphasized the fact that character is basic to progress and that lowliness and meekness are marks of character, that walking worthily is not possible unless we have these marks. He urged full support for the institutions and causes of the church as an example of worthy walking in the service of Christ.

The report of the president gave the record of his official acts and noted the general progress of the parishes throughout the synod. The report of the treasurer, R. Torrence, showed substantial increase by the congregations for the general causes of the church.

Tuesday evening Dr. Greever delivered a challenging and searching address as he spoke on the general theme, "The Church of Christ." He said, "What the church means to Christ indicates what the church ought to mean to us also. The responsibility upon us is to make the church what Christ wants it to be."

Divine Power Needed

"The great need of the church today is power—not the power that comes from the world, not the power of numbers, not the power of money, but the power which comes from God. We will not get very far in Christian living and service until we have the spiritual power which motivates life.

"(1) Christ desires that His church in the world be Christian rather than conventional. (2) Christ desires His church to be confessional rather than compromising. (3) Christ desires His church to be a crusading rather than a complacent church. (4) Christ wants His church to be a constructive rather than a critical church. My appeal is that we may recognize the possibility of making a better church and through it a better world."

The address on Wednesday evening was by Dr. James C. Kinard, who spoke as the official representative of the United Lutheran Church. Dr. Kinard said, "Only the church is able to meet satisfactorily the hunger of the human heart. Legislation will not do it, social service will not answer it, only the church can meet fully all human needs." In a most interesting and inspiring way Dr. Kinard presented the general causes of the church. He pictured the needs of humanity the world over and showed how it is possible to meet them through the agencies of the church. He stressed the vital need of each congregation meeting in full its synodical apportionment that the church may go forth as God's agency to meet human need.

The president of the synod urged the need for a full-time

official. The Executive Committee recommended a full-time official for the synod. In a supplementary report this committee recommended that the official be a superintendent. After considerable discussion the body voted to establish the office of a full-time superintendent for the synod and directed that this official should be elected by the Executive Committee and the presidents of the five conferences at their early convenience.

A special joint committee from the Board of Newberry College and the synod had been appointed to study the needs of the college and make recommendations. This committee first recommended that the sum of \$100,000 be raised this year to meet the needs of the college. This was voted down. The matter was then referred back to this special committee to which three members were added, to be studied anew with an additional proposal from the floor of synod. This enlarged committee came back with a recommendation that an immediate effort be put forth to raise sufficient funds to meet the emergent financial needs of the college. The exact amount is to be determined by the Executive Committee of synod; the amount not to exceed \$75,000, of which \$50,000 be asked of the churches of the synod and \$25,000 from the City of Newberry; the effort to be planned and directed by a special committee of nine.

Laymen's Representative Welcome

Mr. Arthur P. Black of the Lutheran Laymen's Movement was a welcome visitor. He spoke in connection with the report on the Brotherhood and later spoke of the work of the Laymen's Movement, the preparation and distribution of literature, aid to students, and promotion of the work of the church.

Most helpful devotional services were conducted on Wednesday and Thursday mornings by the Rev. J. C. Peery, Jr., missionary from this synod now home on furlough from India. Other devotional services were by the Rev. C. E. Seastrunk, the Rev. Alton C. Clark, the Rev. L. L. Swygert, the Rev. J. N. Slice, and the Rev. R. R. Ellsworth.

Dr. J. L. Morgan of Salisbury, N. C., president of the United Synod of North Carolina, was a visitor and brought greetings from his synod.

Miss Marie Heinsohn of Charleston, president of the Women's Missionary Society of the synod, brought greetings from this group. Mrs. J. V. Long, secretary of The Children of the Church for the synod, spoke of this new work. These speakers were presented by Dr. A. B. Obenschain. R. A. Yoder, president, and G. H. Ballentine, secretary, spoke for the synodical Brotherhood. Dr. W. C. Davis reported for the Committee on Evangelism.

The report of the Board of Trustees of Newberry College was presented by Dr. J. C. Peery, Sr. President James C. Kinard and Field Secretary Charles J. Shealy spoke concerning the work of the school. They reported the largest enrollment in the history of the college. The Rev. B. M. Clark reported on student work. The Rev. W. H. Lefstead reported on Luther League work, with James Dickert bringing greetings from the State League. Dr. P. D. Brown reported for the Committee on Parish Education. He said the next annual joint summer school by the North Carolina, South Carolina, Georgia-Alabama, and Florida Synods would be held at Blue Ridge Assembly Grounds, Black Mountain, N. C., July 1-7.

Dr. C. J. Shealy reported for the Board of Trustees of the Lutheran Seminary of Columbia with Dr. C. K. Bell, acting president, telling of the work in the institution this year and the need for fuller support. The Rev. W. H. Stender of Sumter reported on the work of Inner Missions with the Rev. J. B. Cassell outlining the work of the Inner Mission Society of Columbia. Dr. Greever spoke of the new Board of Social Missions of the United Lutheran Church.

(Continued on page 29)

A PRACTICAL PROBLEM

Principle of "Church and State" with Economic Phases in Bill in Congress

By Secretary Harry Hodges

AUGUST 14, 1935, the Social Security Act, in an amended form was signed by the President, after having been passed by both Houses of Congress. In its amended form, and as it now stands, the Act contains a clause exempting from its provisions, both as to taxes and benefits, the employees of religious, charitable and educational institutions operated on a non-profit basis. The exact wording of this clause is as follows:

"Service performed in the employ of a corporation, community chest, fund, or foundation, organized and operated exclusively for religious, charitable, scientific, literary or educational purposes, or for the prevention of cruelty to children or animals, no part of the net earnings of which inures to the benefit of any private share holder or individual."

The churches (and it will be noted that service performed for religious purposes was named first in the above exemptions) were thus relieved of the burden of this taxation.

Recommendations now before Congress presented by the Social Security Board as well as the Advisory Council on Social Security (the latter being a separate committee appointed by the Senate Committee on Finance), cover a wide variety of changes in the Social Security Act. These recommendations include the striking out of the above clause wherever it appears in the present Act.

Exemption in Titles II, VIII, and IX

Title II provides for the payment of certain Old Age Annuities to employees on or after reaching the age of sixty-five by whom and in whose behalf the Social Security Taxes have been paid. The annuities range from \$10.00 per month to a maximum of \$85.00 per month. There are certain other benefits such as a lump-sum payment in the event the employee dies before reaching sixty-five, and so forth. The maximum of \$85.00 a month (\$1,020 a year) is payable only after forty-three years of work at a salary of at least \$3,000 in the service of one employer in each of those forty-three years, before attaining age sixty-five.

Title VIII directs the payment of certain taxes by each employer and by each employee in order to build up Old Age Annuities, which are based upon each employee's salary up to \$3,000 a year. The present Act requires that these taxes shall be payable at the rate of one per cent each year by the employer and the employee up to the end of 1939; at the rate of 1½ per cent each during 1940 to 1942 inclusive; at the rate of 2 per cent each from 1943 to 1945 inclusive; at the rate of 2½ per cent each from 1946 to 1948 inclusive; at the rate of 3 per cent in 1949 and thereafter.

Title IX has to do with Unemployment Insurance and requires the payment of a 3 per cent payroll tax by every employer who has eight or more employees. This tax is in addition to the tax payable under Title VIII, and is based on the total payroll without the \$3,000 individual salary limitation. It is proposed that the Act be amended so that this tax would apply to employers of one or more employees.

If this amendment is passed, and if the exemption is eliminated, every church or church organization employing one or more persons would become subject to this additional payroll tax. The Federal tax is 3 per cent, but certain states acting under their right to enact state legislation have already added to this tax or increased the scope of coverage. For example, in New Jersey there is an additional one per cent tax payable by the employer, and in twenty-four states legislation has been enacted already making the unemploy-

ment tax applicable where employers have but one employee.

Such amendments have been introduced into Congress and have been referred to the Committee on Finance of the Senate and the Committee on Ways and Means of the House. The latter committee is now holding hearings on the Social Security Act and the proposed amendments.

The possible taxes which thus would become payable by the churches, if the Congress amends the Social Security Act as proposed, would so affect the finances of the churches that it appears doubtful whether the various congregations, parishes, missions and other ecclesiastical organizations could also continue their full support of their denominational pension and relief systems, their missionary and benevolence programs and their many other activities.

An organization, such as the church, cannot pass a tax on to an ultimate consumer in the same way as can an industrial concern. It must, of necessity, restrict its activities as its financial resources become more limited. It is partly for this reason that in this country, churches, charitable and educational institutions performing functions in the interest of the public, have traditionally been exempt from taxation.

One of the amendments recommended to the Congress by the Social Security Board is as follows:

"An amendment to confer upon the Social Security Board the power to issue subpoenas, administer oaths, and examine witnesses and the like in connection with its administration of the Social Security Act."

"Church and State" Issue Apparent

The implications of this proposed amendment are quite obvious.

The proposal to impose a tax on the church, carrying with it the right of inspection by the Federal Government and possibly the state government, of all payroll records and other financial data, raises the issue of church and state. Although taxation for a special purpose may appear innocuous per se, the history of taxation and its power to regulate brings up a question of vital concern. It should also be pointed out that consideration is being given to the possibility of dividing the cost of the Social Security program between the employer, the employee and the Federal Government. This would necessarily mean increased general taxation and, if churches are to be subject to the Social Security tax, it seems logical to assume that they might then become subject to general taxation also. And should the Federal Government contribute a share toward the Social Security of the churches' employees, thus to an extent contributing to the church, is it not likely that the time will come when it will dictate to the church?

The Church Pensions Conference has asked for a hearing.

THE BOOK OF LIFE

By John D. M. Brown, Litt.D., Muhlenberg College

THE DEAD for whom the Saviour Jesus died.
The deathless dead arrayed in robes of light,
Shall stand before His throne that gleams in white
Eternity, and, standing glorified—
The great and small made equal, side by side—
Shall see a Hand unseen by mortal sight
Bring forth the books wherein men daily write
The deeds which time cannot erase or hide.
And then, their eyes, shall see another book,
The Book of life, wherein the Lord hath writ
The names of those whose works are known above;
And He Who sits upon that throne shall look
Therein to find the faithful and the fit,
The souls whose names are in that book of love.

THE SPIRITUAL NOTE

Longfellow's Poetry Distinguished by Qualities Akin to Religious Attributes

By ELMER SCHULTZ GERHARD, Germantown, Pa.

OF ALL the months of the year none has been more prolific of greatness in American annals than the month of February. Two of our distinguished statesmen and two of our beloved poets were born during this month: Washington and Lincoln, Longfellow and Lowell.

The world is ever ready to give ear to men of faith, to such as have a message, and to such as believe. All the New England poets were men of boundless faith; they spoke as with authority. Bryant believed in the immediate nearness of the next world, as witnessed in his "Thanatopsis." Whittier's unwavering faith finds expression in many of his poems, e. g., "My Triumph." And for Emerson, Lowell, and Holmes things unseen were decidedly near.

Of all these Longfellow was among the most religious. He always loved the beauty of holiness. It was his guiding principle through life to do good to his fellowmen in the world in which Providence had placed him. He cared little for books on ethics or for things sermonic. While in Rome he wrote in his diary: "For me a line from my mother is more efficacious than all the homilies preached in Lent." And again: "I find more excitement to virtue in merely looking at your handwriting than in a whole volume of ethics and moral discourses." His was a practical religion; he practiced what he preached and believed; and he did believe that if religion is to be of benefit it must become a part of our feeling, and in some way identify itself with our happiness.

He believed in hallowing the Sabbath day by attending divine service. He always felt that Sunday was less to him than it should be if he neglected to attend church. It would be a difficult task to find biblical echoes in Longfellow's poetry; instead, we find all his work permeated with a spiritual, moral tone, at once reverential and dignified. His poetry rings true to the best and noblest instincts of the soul. It brings hope and comfort and encouragement to the disconsolate and the despondent, expressed so feelingly in "The Psalm of Life."

If the merit of a writer's work is to be determined by the effect it has upon people for good, then Longfellow's place is surely among the masters; his poetry is more widely read than that of any other poet. This statement is vouched for by the fact that his work has reached more hearts in distant lands than have the words of any of his brother poets. There are over one hundred translations of his various poems in thirteen different languages—even in Chinese and Sanskrit! And why this world-wide recognition? Because he veritably

"... took up the harp of Life,
and smote on all the chords with might:"

He is the poet of the hearth and of the home; he has touched all the chords of those experiences which are common to

mankind in its universality. "The Hanging of the Crane" affords a pathetic picture of the common course of domestic life; and in the poem, "Nature," the title is only a pass-word, there is another picture, equally touching and affectionate:

"As a fond mother, when the day is o'er,
Leads by the hand her little child to bed,
Half willing, half reluctant to be led
And leaves his broken playthings on the floor,
Still gazing at them through the open door,

.....

So Nature deals with us, and
takes away

Our playthings one by one..."

The longing, the aspirations, and the nameless melancholy of youth he has so effectively expressed in "My Lost Youth," with its recurring lilt—

"A boy's will is the wind's will,
And the thoughts of youth are
long, long thoughts."

Longfellow bore his share of the world's sorrow and tribulation; so when he wrote of these he could write from the depths of his own heart. His first wife died in Rotterdam when he himself was only twenty-eight years old. She is the "Being Beauteous" in the "Footsteps of Angels"—

"When the hours of Day are num-
bered,

Ere the evening lamps are
lighted,

Then the forms of the departed
Enter at the open door

.....

And with them the Being Beauteous

With a slow and noiseless footstep
Takes the vacant chair beside me
Lays her gentle hand in mine."

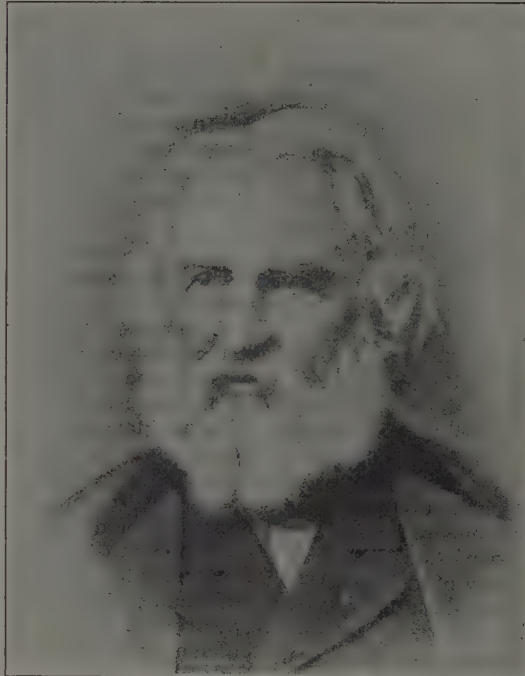
then

"All my fears are laid aside,
If I but remember only
Such as these have lived and died."

"The Vacant Chair" ("Resignation") has been read with tears in many a sorrowing household. He wrote it after the death of his little daughter Fanny, of whom he wrote in his diary: "I feel very sad today. I miss very much my dear little Fanny. An inappeasable longing to see her comes over me at times, which I can hardly control."

"There is no flock, however watched and tended,
But one dead lamb is there!
There is no fireside, howsoever defended
But has one vacant chair!"

His second wife burned to death in 1861. But never a murmur came from his lips; he made his grief wholly personal, for he considered the burden of his sorrow too sacred



HENRY WADSWORTH LONGFELLOW

to reveal it to the public. After his death the touching sonnet, "The Cross of Snow," was found among his literary effects. No finer sonnet has ever been penned. It cannot be quoted; it must be read in its entirety. Who that has loved and lost can read these several poems, just cited, and not feel a lump in his throat?

He had finished his last poem, "The Bells of San Blas," just one week before the end came. In it he expresses most beautifully his childlike faith in immortality, in whose great truth only he found consolation:

"Out of the shadows of the night
The world rolls into light:
It is daybreak everywhere."

Many more passages, beautiful, meditative and inspiring, could be quoted from many of his poems, like "The Reaper and the Flowers," "The Rainy Day," "God's Acre," "The Day Is Done," "Children," etc.

Though Longfellow does not rank among the great bards and prophets who have brought burning messages to mankind, he will yet remain among the most popular and the best loved poets, for his sweet sympathy has dried the tears and assuaged the deep grief of thousands. He had tender feeling for all that is noblest in human nature, for all that is pure in thought and holy in aspiration.

PASTOR TO CONGREGATION

An Annual Report, Which is Typical of Thousands Read by
U. L. C. A. Ministers at Congregational Meetings

By the Rev. Albert P. Staudermann

THROUGHOUT the world about twenty years ago there was grave concern about the future of religion. The godlessness of those post-war years gave rise to serious doubts about the ability of the church to pull through. Many observers claimed that the church was doomed. To-day in some sections of the world the same militant antagonism against Christianity and Christian churches is evident. But in our country and in many others surprised observers are noting a genuine religious revival. Church attendances are larger, public interest in church affairs is greater, and most significant of all, a multitude of small religious sects and groups is springing up all over, like mushrooms after a rain. People are once again turning to known sources of truth, security and comfort. The church has through the ages been a fountain-head of these qualities. But it seems that the organized, established churches have lost something by their very organizations. That would account for the many who are turning to the strange, new cults. We have a right to enjoy our share in this revival of interest in religion, although we have been blessed consistently in our community and have never felt any great falling away. But we must try to set an example of liberal thought and Christian compassion for all, that we do not permit our organization to make us too hard-shelled, but that we may remain flexible enough to include in our fellowship all those who earnestly and honestly seek God.

The casual observer considers the United States a Christian country and would consider ours, Teaneck, a Christian community. Closer observation reveals justifiable doubt. In the United States, only half the citizens are even nominal members of any church. Probably one-fifth of the nation could be found in church on any given Sunday. And in Teaneck, which outwardly seems no baser than the rest of this town, I doubt if one-tenth of the population is in church on any given Sunday. This is our problem. A hasty survey made last fall convinced me that there are 2,000 children of school age who are not attending religious instruction anywhere. Our Sunday school made a mild effort to reach some of these and gained about fifty or sixty scholars thereby.

This is only scratching the surface. In a community growing like this we will have to be constantly alert in reaching outsiders. If the churches of our community fail to grow as fast as the population grows, the unavoidable alternative will be the starting of new churches. This will be a subject the church council will have to consider shortly, and it may be advisable some time soon to have a survey made of the recently settled sections of town to locate those who would be possible members of St. Paul's.

Holds Community Influence

I am happy to report that (our) St. Paul's Church has continued to hold its excellent position among the leading spiritual and civic institutions of the community. Our only difficulty has been with two of our neighbors on Church Street who on at least eight occasions have called the police to stop real or imagined noises at the church between ten and twelve o'clock at night. On one occasion there was no one at the church. On several others there were noises like the blowing of auto horns or loud talking, which had ceased long before the police arrived. We have felt it a strange attitude to call the police when a personal request for quiet would have more easily accomplished the same end. If we conduct ourselves as Christians and as good citizens, we have nothing to fear from the most crotchety of neighbors, however, and this will be our policy in the future as it has been in the past.

Church finances seem to have improved during the year. The coin-a-meal banks particularly were well received and used by about one hundred families of our church. I shall shortly recommend to the Benevolence Committee that the banks be retained and used more widely, if possible, during 1939. Also that at some favorable date in 1940 we invite the financial representative of the Board of American Missions, Dr. John E. Hummon, to confer with us on some simple way in which to clear up the remaining church debt, which at that time will be about \$12,000.

May I urge, through you, that all the members of the congregation review their giving to the work of the Lord? The Old Testament urges a giving of one-tenth of all income. The New Testament requests a regular weekly amount "as God has prospered you." If for just *one month every* member contributed one-tenth of his income we would have no financial worries. Or if *every* member contributed as little as 1½ per cent weekly we would cover our budget. The key word is *every*. In some churches a large Easter offering of several thousand dollars removes deficits. Let us all strive to increase our giving in accordance with the Lord's great blessings to us, so that finances need not always be a subject of concern.

Members and Attendance

Membership increased nicely in 1938. However, much of our membership is either inactive or very unsteady. If we have 623 confirmed members, why should our Sunday attendance average only about 160? Where are the other 460? Or why do we have only 370 communicants? Where are the other 250? There are some who say we should drop these inactives from our rolls. My suggestion is that we should make them active. Let us build up our attendances on Sunday morning to more than 200. It will easily be accomplished through more regular attendance by all of us.

Evening services with only ten or fifteen present may frequently discourage strangers or visitors who stop in. We have a worshipful, deeply devotional program every Sunday evening. All of us who attend get a great deal of good out of the service, I am sure. In that way the service seems even more effective than on Sunday mornings. But why is our attendance so small? Any suggestions or plans for improvement will be deeply appreciated by the church council and myself. This problem has been wrestled with before, but it has not yet been overcome.

The LUTHERAN

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POPE PIUS XI

WHEN THE news of the death of Pope Pius XI was received in the office of THE LUTHERAN, the editor asked President Knobel for a statement for publication. The following is his response:

Lutherans sympathize with all Roman Catholics in the death of Pope Pius XI. He was a staunch upholder of the faith of that Church and therefore staunch in his belief that Evangelical Lutheranism is in error. We must always honor such devotion to religious convictions, being equally devoted to our own true convictions. He contended nobly for the deity of Jesus Christ, for Christian morality, for the holiness of marriage, for the social rights of the laboring man.

F. H. KNOBEL,

President of The United Lutheran Church in America.

We consider the above statement by the president of our United Lutheran Church superior to many that have been published in the press and spoken over the radio. The greatness of the man, the qualities of disposition that were potent in his administration and his championship of godliness in opposition to atheism and other related forms of paganism are entitled to our respect, admiration, and such co-operation as is possible. But we are *not* thereby committed to an approval of a hierarchical church. We do *not* accept the claims of the papacy as to catholicity. We do *not* admit its doctrine of inerrancy. We categorically *refuse* to accept responsibility for divided Christianity. The principles of government and the most distinctive dogmas of Rome are partly or entirely contrary to Holy Scripture and to the guidance of the Holy Ghost. It is these *errors* that divide Christianity and from time to time subject the Church to heresies and schisms. Even under the best of popes, Rome's policies fail to achieve unity and peace because they are not the pure Gospel rightly applied.

We desire not to be misunderstood in this comment: it is not a criticism of the sincerity of Pius XI, nor a denial of the extent and variety of his talents. What we desire to make clear is the fallacy of much that has been heard and read during the last fortnight. For example, one radio commentator waxed eloquent about the age, power and unchangeableness of the Roman Catholic Church. Always the same? If Peter could see the Vatican of today with earthly vision he would not know the place, assuming he was once there. As for the power of the Church, it has lost most of Syria, Asia Minor, North Africa, and all of Arabia.

We should not permit ourselves to be deceived.

GIFT, NOT WAY, OF LIFE

Advance, a Presbyterian journal, in a recent editorial points to a very popular but not less imperfect idea of our religion. The journal's statement is "Christianity is not a way of life: it is a gift of life," and then continues by stressing what we receive from God. It is divine grace and not our intentions, or our efforts, or even our accomplishments that is revealed by our Lord Jesus in His promises and acquired by His sacrifices. The doctrine thus defined, in so far as teaching it is concerned, is both basic and familiar to us Lutherans. We meet it in the catechetical class when we study the meaning of the second article of the Apostles' Creed and learn the sentence in which Luther so completely but simply sets forth our indebtedness to the Lord's gifts of self; it reads, "Who has redeemed me, a lost and condemned creature, secured and delivered me from all sins, from death, and from the power of the devil, not with silver and gold, but with His holy and precious blood, and with His innocent sufferings and death." But perhaps we do not make the declaration as practical as we should. It covers a great subject and forms the basis for a group of great truths.

The call to make this a better world in which to live has so constantly but cleverly been offered for attention in recent years as to smother our contemplation of our true relationships with God. We need to be honest with ourselves and admit that we are as a rule so captivated by the dreams of what this world can contain as to lose sight of what may be required when we are "not of this world." The nearly immeasurable modern progress of science and invention has given us so much apparent ownership of the material world as to absorb our powers of contemplation. We are as stupid as were those who at Babel proposed to construct their own ascent to God. Or rather we have yielded to the Devil's subtle invitation to ignore God, set up an imaginary realm of superior beings and displace Him with our self-made God. Thence we put forth the comforting (?) idea at a bit more research, a few more inventions and applied mechanisms, and a trifle better organization will give man control of nature and thence the projection of some sort of future will be merely the next step.

But none of these worldly triumphs in themselves make us better. We are not naturally good and our achievements in the control of forces do not make us correspondingly better. Put our world to the test. We are not gentler, nor more generous, nor more unselfish than we were when there was less control of the energies of creation. Man's separation from God remains in the domain of the spiritual. We have in truth as a civilization proved what terrible wickedness is possible by the employment of modern methanisms.

There is a higher life to which we can attain, but it comes as a gift and not as the reward of human intelligence, industry and optimism. It is not even a scheme of social classification, to be given for good intentions and a reasonable preference for such good deeds as opportunity occurs. It has to be bestowed upon us and it is through Christ that we have it. Spiritually we are lost creatures and condemned creatures. Anyone who looks at himself honestly and deeply knows he is not only far from God but afraid of God. That which the Son of God did for us was to suffer for us, seek us, find us, and call us. It is to this voice that our souls respond when He says, "Come unto me, and I will give you rest." "I am come that ye might have life and have it more abundantly." There is a way of life but it is bestowed, not earned, nor casually discovered.

But why this lengthy statement? The reason for it lies in the present situation when the church's message is so frequently apologetic for faith and inclined to encourage men to win eternal life by their estimate of their own unworthiness. Of that we have none either individually nor collectively until God gives it to us through His Son.

ACROSS THE DESK

NOT SINCE the formation of the U. L. C. A. in 1918 until this year did Easter occur on April 9 and thereby make February 22 the first day in Lent. The same overlapping will happen in 1944 and in 1950 but not a third time up to and including the year 2005. The concurrence is rare enough to illustrate the effects upon the church calendar of a movable date for Easter which determines Ash Wednesday.

We do not mean that the proper observance of Washington's birthday and of Ash Wednesday is beyond suitable combination. The "first Scripture lesson" for the latter, being from the prophecy of Joel, describes by implication a national condition of Israel, a period of famine that resulted from successive swarms of locusts. The food crops for the people were repeatedly destroyed and so complete was the devastation that there was lack of grain and fruit from which to make their usual votive offerings. Interpreters of Joel give to the famine condition which he graphically describes a religious significance. The land and its inhabitants are thus reaping the harvest that follows neglect of God. They are bidden by their prophet to turn to Him and to beseech Him to spare His people. Joel assured them that such repentance and petitions would not be in vain. He said, "Then will the Lord be jealous for his land and pity his people."

It is not proposed that prophets directly commissioned as was Joel, preceded the outbreak of the American revolution, but it is beyond question that Washington and his contemporaries saw no inconsistency in invoking the aid of the God of nations in behalf of the cause in which the colonies had enlisted. Particularly fervent were the General's prayers when the soldiers at Valley Forge were on the verge of starvation because they lacked supplies. Then and there the only recourse in his possession that had no limits was prayer. The fact that he used it was proof of his unconquerable faith in his Lord, a faith that in turn made him and his cause unconquerable. From this point of view we have a feeling that the attitude of the great Virginian toward God is in no sense incongruous when referred to in American gatherings for worship on February 22, Ash Wednesday 1939. "Our country has need to go on its knees and invoke divine guidance and relief."

Outstanding Persons

AMONG THE true and inspiring facts related in the secular press concerning the late Pope Pius XI is the statement of his humble origin. His parents were "peasants": that is, his father first worked on a farm and later became a mill worker in a newly opened silk mill. And it is likewise true that the genius of the Catholic Church encourages the recognition of talent when it was discovered, regardless of the social status of its possessor. There is some justification in that respect for the church's assertion that it does not handicap ambition by class distinctions. Probably a majority of its greatest popes have reached the Vatican throne from very humble birthplaces.

Not so frequently emphasized by Roman Catholic as by Protestant historians, but equally capable of proof is the fact that some of the great revolutionists whose movements have tormented and divided the church have been "poor priests." Luther, who continues to this day to be in the Catholic view the arch-heretic and traitor to his training, was a peasant's son. We were interested during our recent contacts with Mexican people to learn that Hidalgo, the leader (1810) of the finally successful effort to gain independence for his country from Spain was an Indian, a peasant and a priest. Similarly Juarez, who in 1857 launched the movement to "give Mexico to the Mexicans," was not a Spaniard nor an aristocrat but a "full-blooded Indian."

Americans think of Abraham Lincoln as outstandingly of lowly origin.

That to which we desire to call attention is the surprising richness of the so-called "peasant class" when some accident of circumstance or environment releases them from the handicaps of their social group and permits a draft upon one or more of them. So much is admitted often with pride. But is not the conclusion justified that education and other forms of culture should be available to all classes? It is more than justice that insists upon equality in the distribution of opportunity: it is good business, socially speaking because thereby the totality of a nation's people are an asset and not a burdensome liability. Lincoln is credited with the remark that God must love the common people since He made so many of them. Perhaps that explains the divine permission for the occurrence of great social movements from whose turmoil and suffering come forms of freedom and opportunity for hitherto unappreciated human multitudes.

By Way of Introduction

WE OFFER our self-approval as one reason for calling special attention to articles in this issue whose connections with future numbers of THE LUTHERAN are of interest to our readers. One of these is number one in a series of seven by Dr. John W. Horine that will deal with the Liturgy known as the Common Service. The responses are examined seriatim and when the seventh installment has been received and read, the reader's appreciation of his form of service will be enlarged. In consequence his fellowship in worship will be intensified. THE LUTHERAN greatly appreciates being "the pen" of Dr. Horine in bringing his studies in our Liturgy to his fellow Lutherans.

We add that Dr. Horine writes with authority on this subject. He is a member of the faculty of the Southern Theological Seminary at Columbia, S. C., an author of a book on hymns and a life-long student of Christian worship.

The article by Mrs. A. Pohlman is the first of several by different writers which will be studies of the impressions made upon contributors by the Gospel's narratives. They will not be biographical sketches nor doctrinal deductions but introspections by the writers as they have read of and pondered upon the individuals named as titles of the articles. You will note this characteristic very plainly in Mrs. Pohlman's meditations upon Mary, the mother, when Jesus was a babe, when He was twelve, when she was left a widow, and when she must see Him under persecution. To this series also "we point with pride." There are fifteen assignments to that number of writers. Next week's article will be by Dr. J. A. Leas of Chicago.

Welcome, New Readers

THE RESPONSE of the churches to the proposal for additional readers of THE LUTHERAN during the Lenten-Easter season of ten weeks has been encouragingly generous. Prospects for 5,000 names in the special roll of subscribers are reported to the editor by the subscription manager. We know that our first debt of appreciation is to our pastors through whom the appeals of THE LUTHERAN are made to the members of congregations. But the church is eagerly hopeful of increased service because more people will know the program and method of our communion. Most emphatically we say to our new friends, "Welcome to the circle of active co-workers for our Lord's Kingdom."

THE LUTHERAN will appreciate the receipt of the programs that pastors and congregations are using for this Lenten season. The editor reads with interest paragraphs found on the parish bulletins: often he gives them the wider circulation enjoyed by the church paper.

THE HOME CIRCLE

By MRS. W. L. HUNTON

"O LORD, DEAL NOT WITH US AFTER OUR SINS; NOR REWARD US ACCORDING TO OUR INIQUITIES; HELP US, O GOD OF OUR SALVATION; FOR THE GLORY OF THY NAME."

Read Joel 2: 12-19; Matthew 6: 16-21

*Christian, dost thou see them
On the holy ground
How the hosts of darkness
Compass thee around?
Christian, up and smite them,
Counting gain but loss;
Smite them by the merit
Of the holy Cross.*

*Christian, dost thou feel them,
How they work within,
Striving, tempting, luring,
Goaded into sin?
Christian, never tremble;
Never be down-cast;
Gird thee for the battle,
Watch and pray and fast.*

*Christian, dost thou hear them,
How they speak thee fair:
"Always fast and vigil?
Always watch and prayer?"
Christian, answer boldly,
"While I breathe, I pray."
Peace shall follow battle,
Night shall end in day.*

*Hear the words of Jesus:
"O My servant true,
Thou art very weary—
I was weary too;
But that toil shall make thee
Some day all Mine own,
And the end of sorrow
Shall be near My throne."
—St. Andrew of Crete.*

LENTEN DAYS

ALTHOUGH it may not be our custom to observe Lent with the exactness that is peculiar to certain great branches of the Christian church, many of us in our individual life find it pleasant and profitable to spend some time daily in the weeks that lead to Easter in special prayer and praise. Perhaps we devote a part of each day to some beloved charity or we deny ourselves some indulgence that the amount we give to missions or an Easter offering may be larger. Whether we do this or not, if we would be enriched in our spiritual lives we cannot let pass a precious opportunity afforded by the Lenten reminder. What would music be but for recurrent rests?

After the busy holiday season and the strenuous life of the earlier winter it is a privilege to withdraw a while from social gaiety and give some time to the consideration of the soul's welfare.

A good plan for the Lenten days is to spend a part of each morning or evening in studying the life of our Lord and following in His footsteps as He goes before

the disciples on His last journey to Jerusalem. We do not at any time search the Scriptures as we ought. Should we not make it imperative in our lives to be much with Jesus and in the company of His closest friends in the days that are leading up and on to the fulfillment of His great work on the earth? He came to live among men, He came to die for their redemption, He came to conquer death and give a pledge of life eternal in His resurrection. Shall we suffer the fleeting things of time, our little cares, our vain ambitions, our pastimes, to obscure the light that shines for us in the face of Christ? Surely not. Lenten days should make for us a pathway to the presence of the Master.

—Agnes Duncan.

THE FRIENDSHIP QUILT

By L. E. Flack

(Concluded from last week)

FRIDAY went by with more rapidity. There was Saturday before her, and Carlene looked forward to the week-end with a feeling of relief. She was tired of pretending to ignore all the slights to which she felt she was subjected, and the prospect of a period of relaxation brought a corresponding return of good spirits. Even when she came upon Anna and Natalie in the assembly hall at noon, eagerly discussing the approaching festivity, she felt only a sense of thankfulness that that unpleasantness at least would soon be over.

"I'll be straight home tonight," she said after lunch, as she was wrapping the finished dress in brown paper. "Just as soon as I deliver this," indicating the parcel.

"What do you think?" Genevieve said, as the two girls met at Carlene's gate. "Mrs. Marnel just phoned a minute ago and asked me to come up for some new embroidery work after school. I tried to get out of it, said I'd come in the morning, but she was insistent. I do hope we don't meet any of the girls. They'll think we're just trying to be on hand, but I've heard the party doesn't start till four, so I guess, if we hurry, we can slip away before they get there."

It was scarcely three-thirty when the two made their way in the direction of the Marnel home.

"It's going to be a grand affair, isn't it?" remarked Genevieve as they neared the spacious residence. "And no wonder! It's the first party Mrs. Marnel has given since she moved here. Say, Carlene," she added a moment later, a puzzled expression on her face, "I wonder why we weren't invited. I'm not used to going much," she continued, "and I'm a comparative stranger here, having started high school just this year, but you—"

Carlene was spared the necessity of a reply, for at that instant the large glass door opened, and Mrs. Marnel appeared in the doorway.

"Oh, I'm glad you've come," she greeted the girls pleasantly. "Step right into the living room. Nancy, come, dear, and try on your dress. I'll get that embroidery work I was speaking of," she said, turning to Genevieve. "Just wait a few moments."

Her receding figure had hardly disappeared when there was a merry shout, the dining room doors were flung open, and a group of laughing high school girls came pouring out.

Carlene and Genevieve gazed at them in amazed bewilderment. For the moment wonderment at their presence was uppermost in Carlene's mind. Then she looked in astonishment, for there in their midst stood her sister, smiling and laughing.

"Doris Bennet!" she fairly gasped. "How—"

But she was interrupted by a shout as the girls grouped around her and Genevieve.

"Surprise! Surprise!" they exclaimed, and Nancy laughed delightedly at Carlene's bewilderment.

"Don't you understand?" she whispered. "It's a surprise party—on you!"

Slowly the words took on meaning as the girls crowded around her, laughing and talking at once. As in a daze, Carlene heard the words of explanation.

"You were surprised, weren't you?" Jane Merton demanded. "You aren't just pretending, are you?" Then, at Carlene's sober negative: "Oh, it's been the most fun! When Mrs. Marnel told us about the party last week, we had the hardest time thinking of what to give you. We wanted to give something you and Doris could have together, and then Grandma Powell suggested this," and she held up a beautiful, hand-made quilt. "It's a friendship quilt," she went on. "Grandma Powell showed us how to make it. See, each of us made one block, and embroidered her name on it."

"Oh, it's been so exciting! Every afternoon right after school we went over to Grandma Powell's to work. And we surely had to hurry. Just one week to make a quilt! We were so afraid we wouldn't get it finished in time or that you'd catch on. Why," she giggled, "last Tuesday you nearly caught Natalie and me in the cloak-room. I'd just been showing her how to embroider the name, and we just managed to get it out of sight before you came. And then, every evening—oh, Grandma Powell had the awfulest time! She said it was positively rude to treat anyone the way she treated you. But she didn't dare let you have a glimpse inside, for there we were—all of us that could crowd in, and the rest over at Auntie Clark's. Oh," she laughed, "we've been regular busy bees. Why, I even worked on my block during lunch hour. And Grandma Powell did the very last stitches on the quilt this morning, so here it is, all ready for your inspection."

Carlene looked with flushed, crimson cheeks at the dainty quilt as she murmured her heartfelt thanks.

"We chose orange and white," Anna Abeling explained, "to match the color scheme of your room."

"And you ought to see what a time we had to get Doris here," laughed another. "Almost had to kidnap her. Somehow or other, she seemed utterly determined not to come to this party!"

"I told them to ask her up about sewing," Mrs. Marnel laughed from the doorway. "But that ruse failed. No last minute invitations for her. Quite a little will-power under that quiet exterior. Anyway, she flatly refused, and so when I went down for the girls, we simply picked her up on the way. I meant it to be a surprise for all three of you, but we had to give some explanation for our high-handed treatment. However, we'll consider it a surprise party on all three, just the same," she smiled.

"Oh!" Carlene was becoming coherent. "I wondered how you all got here."

"Mrs. Marnel's car was parked around the corner," Natalie Corbot explained, "and we hiked over there the moment you two were out of sight. We had to hustle, I'll say! Why, we weren't inside the house before you came around the corner!"

"Whatever did you think, Carlene?" Jane demanded. "You've given me the icy stare for two whole days!"

Carlene laughed. "Do you really and truly want to know?" she asked.

"Yes, yes!" There was a chorus of voices. "Well," she said, "I thought the whole bunch of you were cutting me!"

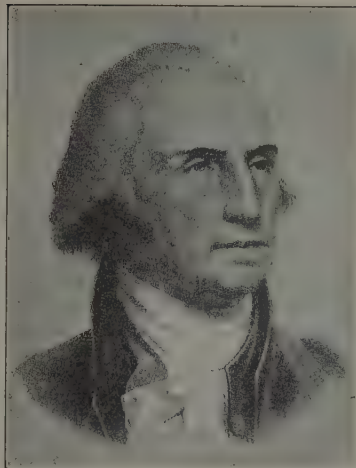
There was an instant protest. "Yes, I did. I—I thought you didn't want to associate with us just because we work. A surprise! Why, it never occurred to me. If—it had been a birthday—or anything."

There was a burst of merry voices, as the girls all began talking and laughing at once.

"The idea! Why, we think it's perfectly wonderful, your working! Mother says if I could even make my own clothes, let alone sew for others, she'd be thankful. And imagine, being able actually to earn money doing it, while you are going to school, too! I should think you'd feel awfully proud."

"You said it wasn't an anniversary," Mrs. Marnel laughed, when she could get a word in, "but I rather think it is. Do you know it is exactly a month today that I made the discovery that there were three such talented girls in this town? Isn't that enough of an anniversary? And that's why I'm giving this party in honor of my three little dressmakers," she laughed. "But we mustn't forget Genevieve," she added, giving the girl a friendly pat. "I told you I was going for some embroidery work, and here it is," she smiled as she handed the surprised girl a beautiful, ivory work basket. "The girls made it for you, and the embroidery work's inside. Even for Doris, I did have some sewing to give her, so it wouldn't have been an untruth, although, of course, we wanted her for the party."

The time went by enjoyably with the informal supper and the games which followed. Mrs. Marnel seemed to have planned everything with thought of the



GEORGE WASHINGTON

February 22, 1732

"FOR THIS chill season now again
Brings, on its annual round, the morn
When, greatest of the sons of men,
Our glorious Washington was born.

"Thus, 'mid the wreck of thrones, shall live
Unmarred, undimmed, our hero's fame,
And years succeeding years shall give
Increase of honors to his name."

—William Cullen Bryant.

pleasure of her young guests, and the hours sped by as if on wings. The time had seemed all too short when ten o'clock came and the girls piled into the big limousine and were safely deposited at their homes.

Doris, sleepy and tired, went immediately to their room, but Carlene snuggled down into an armchair by the fire for a chat with her mother.

"Oh, Momsey," she said happily, "it was wonderful. And to think I supposed they were cutting us when they were making a friendship quilt!" She gave a happy little laugh. "Oh, I'm so glad I didn't stop taking Grandma Powell her mail and delivering Auntie Clark's eggs. Why, if I had, I'd have felt ever so ashamed. And they worked so hard on that quilt. Why, they each made one block, too. And just think, there's one from Miss Brone! And, oh, Anna said she had a boil on her finger. No wonder she was rather cross in class. But, imagine, even though her hand did pain her so, Anna said she insisted on finishing her block. And, oh, what else was I furious about? Yes, Mr. Saunders' lecture. Well," she laughed, "I really did deserve that. It was my own fault I didn't have my history, and besides, when I heard Jane say that he had been packing those quilting frames all the way from his house to Grandma Powell's that very morning, I don't wonder he was aggravated to find that I didn't even have my lesson. And to think," she added softly, "they were doing all this for us," as she picked up the dainty coverlet. "Oh, Mother," she added with an impulsive hug, "I'm going to try ever so hard after this never to misjudge anyone again!"

—Girlhood Days.

PAUL'S PICTURE OF WASHINGTON

PAUL STOOD for a long time before a large picture of George Washington. It was very different from any other he had seen. This showed the great general in uniform and military cloak kneeling in prayer in the snow of a forest clearing near Valley Forge. Paul had read of Washington being found so one afternoon of that most terrible winter of the whole long War of the Revolution.

"I wish I had a copy for my bedroom," the boy told himself. "It would help me to make my own prayers more real and earnest."

Noble pictures do help one. It is good to have them around you—and very dangerous to put any other kind on the wall of your room or to let yourself look at them anywhere. It is a law of nature that we grow to be like whatever we choose to see or think of and enjoy.

Paul had proved this. He knew of no way to obtain another picture of Washington at prayer, so he spent some time with this one. He remained before it as long as an active boy can keep his attention on such a thing. He has read and thought much about the steadfast, Christian gentleman who is well called the "Father of His Country."

Even better than having such a picture on the wall of a room is to carry it in one's heart. That is what Paul does. In the same way other young persons can have for their very own any great picture, statue, song or book to which they will give a loved place in the heart.

—By Mary S. Stover.

HOW WASHINGTON LOOKED

WHEN Washington took his seat in the House of Burgesses at the age of twenty-six, Captain Mercer wrote:

"He is as straight as an arrow, measuring six feet two inches in his stockings, and weighing 175 pounds. His head is well shaped, though not large, and is gracefully poised. He has a large, straight nose; blue-gray, penetrating eyes, which are widely separated and overhung by heavy brows. A pleasing, though commanding countenance; dark-brown hair, features regular and placid, and a large mouth, generally firmly closed."—Selected.

LENT

THE ARRIVAL of the penitential season of Lent should spur us to renewed spiritual effort to attain its main object: To "grow in grace and in the knowledge of our Lord and Saviour, Jesus Christ."

With this purpose kept constantly in mind and co-ordinating our energies to this special end the helps of Prayer, Repentance, Fasting and Almsgiving should naturally occur to us.—Selected.

If you want power in prayer you must have purity in life.—Selected.

Spiritual Power Not Purchasable

Peter Denounces Trying to Buy the Holy Spirit

By D. BURT SMITH

Acts 8: 4-25. The Sunday School Lesson for February 26

PETER AND John became the official investigators for the Jerusalem Church. Under special appointment they visited Samaria, a historical capital city, to examine into the soundness of the evangelizing that was being done by Philip. Philip was a layman, with power as a preacher and worker of miracles. He set up a church in the name of Christ, admitting any who believed in Christ. Philip was not authorized or sent out by the church at Jerusalem. His work must be looked into and endorsed and encouraged, or stopped, on the basis of what was discovered as fact about it. There was not a little superstition in Samaria. Already many were following a shrewd magician, Simon by name, whose hypocrisy and false signs were influencing them. Philip's message and miracles were far more substantial. Many were believing in the Christ Philip proclaimed, and were baptized. Simon watched Philip's work, did not oppose it, but offered himself to baptism and allied himself with Philip, having faith in Philip but not in the Christ he preached, and hoping to increase his gains by learning to practice miracle working, as Philip did.

The Spirit Given

Then came Peter and John. If possible, they would approve Philip's work. The test to be applied was whether or not the Holy Spirit honored Philip's work by manifesting Himself there as He had done in Jerusalem at Pentecost. They made their survey. This was a serious business. The dignity of the church was involved. The Gospel was being offered to other than Jews; was this to be tolerated? Was Philip's work in accord with the name of Christ? He was winning followers. Was this by some trickery or were people being truly joined to Christ? Could the church afford to sanction the continuance of Philip's work? Answer to these questions was openly sought. The investigation was not in secret; the facts were allowed to speak for themselves. So thoroughly were the investigators satisfied that they turned in to help in the work, offering prayer that the newly baptized believers might receive the Holy Spirit. Philip's work would be above doubt if these new members received the Holy Spirit. Peter and John laid hands on the heads of these believers and they received the Holy Spirit. That was the test that removed all doubt about the divine approval of Philip and his work.

Offering to Buy Spiritual Power

Magician Simon was an interested onlooker. He discovered something new: it seemed that the gift of the Spirit was in some way linked with the laying of the hands of Peter and John on these persons. Some power must be theirs to cause this. If there was anything Simon wanted most, it was the power to work real miracles. What a sure source of revenue that would

be for him! He had done well as a deceiving magician; he could do better if he had this power. He did not understand it. He did not realize that the Spirit or His power, cannot be purchased. He was so accustomed to get what he wanted by paying for it that he offered to buy the power of securing the Holy Spirit for any on whom he would lay his hands. Simon was sincere, but mistaken; in earnest, but uninformed. (We wonder how he had gotten so far with Philip without discovering his wrong idea about this power.) Simon acted quite normally. Not too much blame is to be put on him. His trouble developed later when he refused to be taught. He would not listen to the clear statements of Peter. The most that happened to him was that he was scared lest he be punished for his selfish mistakes.

Some Straight Preaching

Simon's suggestion and insistence gave Peter a new chance to preach, and he did a thorough job of it. He did not mince words. He went direct to the heart of the matter, scathingly denouncing Simon for his false ideas. Perhaps the most shocking word of Peter for Simon to hear was that his money was to perish, in addition to being useless in purchasing the Holy Spirit. Simon had not been changed in heart. He was still a materialist, reducing all spiritual things to a matter of money exchange. His ambition was a short cut to power and profit. He had a bad heart-relation to God. His case seemed hopeless. Peter was not quite sure whether it would do any good for Simon to repent and pray, for he said, "If perhaps the thought of thine heart may be forgiven thee." Of course, forgiveness was for him if he repented; but Peter was so indignant with him that he expressed some doubts. However it was Simon's willingness to change his ideas that Peter doubted; without that sincere change no forgiveness was

THINK OF THESE

No work can stand, even in the church, unless it is done in the name of Christ.

There is not enough money in any man's possession to buy the bestowal of the Holy Spirit, or the use of spiritual power.

Sometimes the most earnest preaching fails to dislodge selfish opinions stubbornly grasped.

Spiritual power is not purchasable, but having spiritual power leads to using money for spiritual ends.

DAILY BIBLE READINGS

M. The Gospel in Samaria. Acts 8: 14-16, 25.
T. Jesus and the Samaritans. John 4: 27-42.
W. Jesus Cleanses the Temple. John 2: 13-22.
Th. The Limitations of Money. Acts 8: 18-24.
F. The Fulfillment of Vows. Ecclesiastes 5: 1-7.
Sat. Religion Undefined. James 1: 19-27.
S. Sincere Worship. Malachi 1: 6-14.

possible for him. Simon manifested no repentance, but clung to his commercialized notion about religion, including spiritual power. He asked Peter to pray for him, not that he might be saved but that he might escape the punishment which Peter said was due him. He had not grasped the idea of praying for himself, as he would have done had any inclination to repent come over him.

IT ACTUALLY HAPPENED

The young people had attended a Summer School for Church Workers and had learned many improved methods for church and Sunday school work. When they returned to their homes they spoke enthusiastically to the leaders in the church and school concerning these methods. Instead of gratefully receiving the new plans, the leaders (?) quickly crushed the spirit of these enthusiastic young people by bluntly telling them: "We've done it this way for the past twenty-five years and we don't want any new-fangled methods now." These same leaders (?) used automobiles in their business but were content with ox-cart speed in their church work.

IN THE LEAD

IN EVERY movement that is valuable, progressive, and meriting support, there must be persons in the lead. Mass movements are a misnomer; there are always the few who lead when the masses go forward. To be in the lead is sought by some, is inherited by some, and is forced on others. Not all who lead like their position, but, if convinced that lead they must, they do their best at it.

To be in the lead suggests vast responsibility, many sacrifices, frequently unrequited hard work, and often marked lack of appreciation. Probably none is kicked oftener and harder than a leader, a kick not often deserved. But to lead has its compensations—not in applause, or pay, or prospective monuments, but in realization of helping a noble cause to make progress. This is true of the church, or of any of its schools. Much depends on the leaders. Every leader who has the fine Christian quality called consecration will make the best of the opportunities that confront him as leader. His leadership may not be liked, and his followers may straggle from the ranks, but he trudges sturdily and steadily forward, being more than a pace-setter, for he advances, doing all that he asks his followers to do.

There are unexpected rewards for being in the lead. It does not always turn out that way; but usually whoever faithfully leads gathers for himself far more profit than he anticipated. Probably the satisfaction of pouring one's best into a cause, a church for example, assures one of a satisfaction not otherwise attainable. We climb to greatest contentment by fullest concentration on the task in hand; if that task is "being in the lead" we should lead on, exemplifying to those coming after us how best to meet every obligation of follower. Leaders must have learned the skill of leading through practicing the fine art of following. He gives the best orders who has learned to obey all orders.

The Young People

By AMOS JOHN TRAVER, D.D., Frederick, Md.

HOW THE BIBLE IS GOD'S WORD

II PETER 2: 21

The Lutheran Reformation changed the base of authority for truth from the church to Scriptures. In the Roman Church the church itself was the final authority. The Scriptures were accepted by the church, but their interpretation was set by the church. For any Christian to dispute this interpretation with priest or pope by direct reference to the Bible was rebellion of the worst kind. Pronouncements of popes and synods were given prior authority. God was supposed to speak only through the church.

Luther turned to the Bible as the source of all truth. The church and its leaders erred when they modified its clear teaching. The reformers claimed the right to test the pronouncements of the pope by the Scriptures. The Bible became in Protestantism the only infallible rule of faith and practice. Lutherans insist that the Bible is the Word of God.

At the last meeting of the United Lutheran Church, declarations were adopted that seek to clear up many of the misunderstandings that arise when the term "the Word of God" is used. There are differences among the Lutherans of America as to the exact meaning of the term and as to the method by which the Bible is inspired. Those who framed the declarations were careful to guard against the charge that any new interpretation or meaning was being read into our historic Lutheran confessions. There were eight statements in the declarations and we shall note them one by one.

1.

The first statement is a quotation from the Formula of Concord. This Formula is a collection of doctrinal statements which are accepted by all Lutherans. The Augsburg Confession is included among them. This is the quotation: "The only rule and standard, according to which all dogmas and teachers are to be esteemed and judged, are nothing else than the prophetic and apostolic Scriptures of the Old and of the New Testaments." The Bible has unique authority because it is the Word of God.

2.

There is some confusion possible as to the meaning of the term, "The Word of God," because it is used in various meanings in the Bible itself and in the confessions of the church.

3.

The most real meaning of the term is the Gospel—that is—"the message concerning Jesus Christ, His life, His work, His teaching, His sufferings and death, His resurrection and ascension, for our sakes, and the saving love of God made manifest in Him." Through this Gospel the Holy Spirit comes into our hearts to

awaken and strengthen our faith and to help us to more Christlike lives. In this sense the Word of God is a means of grace. It carries God's love into our hearts.

4.

In a wider sense we may apply the term, "The Word of God," to the whole revelation of God to man, from the beginning of human history, through the ages, and finally being completed in Jesus Christ. God chose men who were spiritually equipped to interpret this history. Their interpretation comes to us through the Holy Scriptures.

5.

This whole revelation of God to man, completed in Jesus Christ, is faithfully recorded and preserved in the Holy Scriptures and comes to us alone through them. They are the infallible truth "in all matters that pertain to His revelation and our salvation." We may therefore speak of the Holy Scriptures as "The Word of God."

6.

God's revelation is one and centers in Jesus Christ, and the same thing is true of the Holy Scriptures. Not all parts of Holy Scriptures are "on one plane." The measure of the importance of the various parts of Holy Scripture depends upon the "closeness of their relation to Christ. Nevertheless every portion of the Scriptures has its own place in God's total revelation of Himself." The canon of Scriptures, that is, the present accepted books of the Bible, has also been established by the church under the guidance of the Holy Spirit.

7.

The "whole body of the Scriptures is inspired of God." The writers have been the agents of God in bringing His truth to us. They received their power to receive and record truth by the inspiration of the Holy Spirit. But the manner in which they became inspired cannot be defined. The inspiration of the Scriptures is accepted as a fact. The Scriptures have led us to faith in Christ Jesus and in our own faith we have proof of their power.

8.

This paragraph is quoted in full: "Holding these things to be true, we believe that the Scriptures are:

"1. The spring from which the saving power of God continuously flows into the lives of men;

"2. The only source of truly Christian doctrine; and

"3. The only rule and norm for Christian faith and life."

The above is an attempt to present the essentials of the declarations in as few words as possible and for the understanding of young folks. Each pastor has a copy of these declarations in full in the minutes of the Baltimore Convention of the U. L. C. A. Your pastor will be glad to aid your group in understanding them.

1. Where do we find the best proof for the inspiration of the Scriptures?

Dwight L. Moody once said, "I know the Bible is inspired because it inspires me." In the lives of Christian people of all the ages we see the same power at work that has changed our hearts. It is a different power than is found in any other book. It is absolutely unique. One cannot account for this power without believing that the Scriptures are inspired. What the Scriptures claim to be is proved in the lives of Christian people.

2. Are there different theories of the method of inspiration in the Lutheran Church?

Yes. These declarations leave liberty to each Christian in this matter. It is the result of inspiration that counts rather than the method. Did God use Bible writers much as an executive uses a stenographer? Did He enable the writer to select the true from the false and leave him complete liberty to present it in his own way and according to his own personality? Did He reveal all truth to the writers, including the truth about the universe, the world itself and all that science has since discovered to be true? Or did He reveal only saving truth, truth about Himself and His Son and our salvation?

3. Our English Bible is a translation. How do we know that it is inspired?

It is true that errors may creep into translations, because no translator is inspired in the same way in which we consider the original writers to have been inspired. It is also true that we have no original copy of any part of Scriptures. But there are enough ancient manuscripts to give a practically error-proof English translation. The best scholarship of the world has been engaged in the task of translation. There is no question about the divine source of the essential truths we read in our Bibles. It should also be noted that no verse or section of the Scripture should be interpreted apart from the whole, and all parts are to be interpreted in the light of Christ Jesus.

4. Does not modern science contradict the Scriptures?

God did not inspire the writers of the Scripture to know all truth. He gave men minds to use in investigation and discovery. For instance, the laws governing the use of airplanes have been learned through the painful processes of many years. It is not necessary that men should know how to fly in order to be saved from their sins. Bible writers wrote with the background of their age and its scientific beliefs. The one thing that they were called to do, was to reveal God to men. The truth of God's relationship to them through Christ, the truth of their relationship to each other through Christ, this was the truth that the authors of Scriptures were inspired to tell. Conflict between science

(Continued on page 21)

BOOK REVIEWS

IS IT RIGHT OR WRONG?

By Dr. Nolan B. Harmon, Jr. Cokesbury Press, Nashville, Tenn. Pages 225. Price, \$1.50.

This little volume is exceedingly suggestive and should readily suggest solution to problems which puzzle, or even vex, some earnest minds. The first chapter opens with the query: "Is it right to play golf on Sunday afternoons?" The question directed to the pastor is by a fine young business man. After giving a cross-section of discussions on the subject, the chapter ends: "His pastor having considered all things, advised against the Sunday afternoon golf game. What do you think?" The chapter of course deals with all phases of Sunday observance.

Marriage and Divorce; Gamble or Investment; What Things Are Caesar's; To Fight or Not to Fight; A Christian Man's Goods are other subjects treated. The writer, a southern clergyman, deals with his subjects in a way to hold the interest of his readers, and his conclusions are, we believe, quite sane. He aims to be Biblical, confessional and yet not unmindful of the more liberal attitude of modern thought.

The book would be helpful to ministers in view of the many sources quoted; and young people, who are for the first time meeting life's problems, would find the answers to their questions quite satisfactory. Distinctions are drawn between gambling, speculation and investment. The Christian and the stock market are discussed. The relation to the state; is war ever justifiable; the part that the Christian conscience plays in all these trying problems. These and many other problems are quite fully and clearly discussed. Before dogmatizing on such practical subjects, it would be well to read this book.

J. ALLEN LEAS.

WHAT JESUS TAUGHT

The Sayings Translated and Arranged with Expository Commentary. By Burton Scott Easton. The Abingdon Press, New York. 1938. Pages 147. Price, \$1.50.

Much that Jesus taught, as it appears in the Gospel record, is omitted in this book. The omissions include controverted texts and theological subjects. There is nothing from the Fourth Gospel. Nor is mention made of the Passion of Christ, His Crucifixion and Resurrection. The treatment ends with Matt. 26: 64, Mark 14: 62, Luke 22: 69. "This selection," the author says, "may be used simply as a compilation of representative passages from the first three Gospels to serve as an introduction to the fuller study of the Gospels themselves."

If "The Sayings" are fragmentary, so also is "The Commentary." The exposition itself is scholarly and instructive as far as it goes, but its main feature is that of brevity. More than one comment consists of a single sentence. As the author states in the Preface: "The comments have been

reduced to the briefest dimensions possible; their sole purpose is to remove difficulties due to our remoteness from the events and so to place the reader as nearly as possible in the immediate presence of Jesus." Three Indexes make readily available the contents of the book. JOHN W. HORINE.

WHEN GOD DIED

By Dr. Herbert Lockyer. Eerdmans Publishing Company, Grand Rapids, Mich. Pages 118. Price, \$1.00.

Here are twelve Lenten sermons that are soundly Biblical and Cross-centered. They reflect the deep piety, personal charm and evangelical fervor of their author, who has the ability to put the old truths of the Cross into language of fresh and fascinating form. These meditations are especially helpful in their treatment of our Lord's seven sayings from the Cross.

ALVIN E. BELL.

THE REDISCOVERY OF MAN

By H. C. Link. Macmillan, New York. Price, \$1.75.

This book meets a need of our day. On the background of applied psychology Dr. Link vindicates a sound doctrine of personality, and develops a searching criticism of progressive education, governmental paternalism and other movements and theories that tend to undermine present-day civilization. He sets forth the absolute value of the moral and spiritual interests of man and derives therefrom a social philosophy that traces the essential elements of democracy to human personality, and the fundamental errors of certain other political isms to their failure to appreciate the supreme value of man as a free moral agent. Liberty is a postulate of personality when properly understood.

Some will dissent from his assertion that mechanistic psychology is dead, and that the newer psychology vindicates personality. But Dr. Link is essentially right; the naturalistic interpretation of man is largely a thing of the past.

His literary style is striking; "his words bite in." But let him speak for himself. "We give our children today a vocabulary of defeat ready made. The mere term phobia practically doubles a fear." He has little sympathy with the extreme development of psycho-analysis. In discussing "the machinists of the soul," he quotes a prominent American psychiatrist. "Everything possible must be done to assist the public to deliver itself from that background of the mediaeval ages that stamps mental troubles as being the result of demoniacal possessions." This leads Dr. Link to observe: "As for mediaeval demons, they are if anything preferable to the modern demons—the libido, the censor, dream symbols, the subconscious, Oedipus complex, inferiority complex, sadism, super-ego, and innumerable others."

He calls attention to "the great power

of religion in overcoming fears," unless it "is but a sedentary pursuit confined to sitting in church on Sundays."

"The belief that people can achieve social security by voting for it has become the foremost superstition in the United States." "Social insecurity stimulates the individual to action, to struggle, and thus to progress."

The chapter on "the psychology of sportsmanship," which covers much more than sports, should be read by everyone. His closing chapter on "The Supreme Personality" presents Christ and His teachings in relation to present-day problems in such a way that after you have read it you are not likely to forget it.

This is a good book to put into the hands of people who have problems involving the fundamentals of sane living.

S. G. HEFELBOWER.

PREACHING FROM PICTURES

By Kenneth W. Sollitt. The Wilde Company, Boston, Mass. Pages 150. Price, \$2.00.

The author has here given us sixteen fine pictures, around which he has prepared services and sermons of a special nature. Most of the pictures are by world famous painters. Not all these services would be practical to the average pastor, but if he wanted to use them once in a while he could adapt them to his own particular locality and situation. Some of the discourses border on the sentimental, but again a pastor could change that.

The writer closes the book with a few additional chapters in which he sets forth his ideas on preaching from pictures, and the different ways and means of going about preparing such sermons and conducting such services. His ideas are good there, and he claims to have achieved much success from this type of preaching in his church.

DOUGLAS A. CONRAD.

THAT MEN MAY KNOW

By Walter D. Kallenbach, Ph.D., Th.D. Zondervan Publishing House, Grand Rapids, Mich. Pages 146. Price, \$1.00.

A book of eight messages selected by the author from the many delivered by him throughout the United States and Canada.

Colorful interest is given by the fact that the author, once an unbeliever, was accidentally blinded by gunshot, and while recovering was "marvelously converted." He is now known as the "Blind Evangelist." The messages are filled with outpourings of his experience.

These messages are directed chiefly to professing Christians and are designed to bring them into closer relationship with Christ as Lord. They are evangelical in tone, deeply devotional in spirit. The titles are suggestive: "The First Message of Salvation," "Foundations of Belief," "Three Great Imperatives," "Bringing in the Sheaves," "Slavery and Freedom," "Jesus the Unique," "Standards of Life," "Meaning of Greatness."

L. H. STEINHOFF.

OPEN LETTERS

AS IT ONCE WAS

The Rev. W. R. Siegart, Reading, Pa., Quotes from Gettysburg Seminary's Early History

SEMINARIES, in the early days of our country, were founded through sacrifice. Many small donations served to launch the seminary at Gettysburg. Typical was the North Carolina farmer who, not having any money, sowed a field of wheat and gave the proceeds of the sale.

Opposition was encountered. One Pennsylvanian wrote a small book protesting against the founding of a seminary because it would raise taxes! Another refused to contribute because "stated periods of devotion being appointed for the students, hypocrites might be produced, who would go about with long faces." (*Luth. Int.*, October 1827.)

In *The Lutheran Observer* of January 16, 1832, a writer states that "no situation in life presents advantages for growth in grace equal to those which may be enjoyed in a theological seminary. Here the world may be completely shut out from the mind, and the soul be left to the uninterrupted pursuit of spiritual good. . . . The contentions and conflicting interests of life cease to disturb, and the soul is left in a state of calmness and repose, best adapted to its spiritual advancement."

Chapel at Gettysburg Seminary was held at 5.00 A. M. in the early days. Later the hour was changed to 6.00 A. M. in summer and 6.30 A. M. in winter. Still later it got around to 11.45 A. M.

Study hours were early prescribed. Students were required to be in their rooms after 7.30 P. M. (1832), later changed to 8.00 P. M. in winter and 9.00 P. M. in summer (1834).

Few financially independent students have ever attended the seminary. Early a mechanical society was formed, the purpose being stated, to provide both support and exercise. For some unknown reason it was short lived.

Many years ago a poor student who has since passed to his reward came to the seminary with a summer suit and a straw hat. When winter came he was forced to wear the same garb until a wealthy lady looking for a poor student to support found him. The aid he received was generous, and he immediately procured a broadcloth suit and a pair of white kid gloves, in which he appeared at breakfast the following morning. By evening all the students were wearing white canvas gloves.

While the ways of finding means to finance an education are numerous, none perhaps made as clean a sweep as did Alonzo P. Ludden at Amherst. He rented a field and raised and sold broom corn.

It is said that Martin Luther had not had his bed made for a year before he was married. That is the excuse often given by students for failing to make their beds. In 1834 the faculty ordered the steward to wash the students' bed clothing every two weeks. During the visit of Mr. Lloyd George to Gettysburg he wanted to climb

to the seminary cupola. Consternation reigned. Many students had moved beds to the attic, the better to get fresh air! Claiming to be true Lutherans none had been made. And Mr. Lloyd George was up before they could be made.

Among other interesting rules to cleanliness was an early one requiring students to clean their stovepipes the last Saturday of each month. One of 1896 stated that the bathroom would be open Tuesday and Friday evenings. Why not Saturday?

The ground around the seminary was farmed in the early years. Often the venerable professors had to meet in faculty session to decide whether corn, oats, buckwheat or grass should be planted.

Once the lure of home was too much for a student and he made his way across the Atlantic by subsisting on three pretzels (size not stated) and a half pint of milk a day, with a half pound of meat on Sunday. More recently a student entered a classroom for an examination wearing a gas mask, a trench helmet, and carrying a pitch fork—all on a dare.

One of the things that bothers many students is getting married. They are told they must have good matrimonial prospects to get a charge; and they usually are not permitted to marry while in seminary. Because a student once asked several days leave of absence to be married, and took leave when it had been refused, he was not re-admitted. In 1879 another student thought to benefit by the experience above and asked to be excused early that he might attend the commencement of a western female seminary. Reflecting upon their own youth, the professors refused the request. By 1883 the stringency of the rule relaxed and a student succeeded in being married without being dismissed. But when he absented himself for three and a half days a week the faculty forced him to be regular or suffer dismissal.

HOW THE BIBLE IS GOD'S WORD

(Continued from page 19)

and religion comes when either claims too much territory. Some of the world's greatest scientists have been most simple and childlike in their acceptance of the truth of Scriptures.

5. Are questions of authorship important?

Surely they are important, but the inspiration of no truth depends on authorship. Whether or not the names of all the writers are properly attached to the books bearing their names we may accept the contents as inspired. It does help us to interpret any writing if we know something of the author, but it is not essential.

TO LEADERS: Topic date, March 5. This is a difficult topic to treat without the aid of a pastor. If possible have your pastor present to answer questions. Next topic, *The Same Word in Every Tongue.*

LENTEN BOOKS

By Lutheran Authors

THEY CRUCIFIED AND CRUCIFY. By Edward L. Keller, Ph.D. A series of sermons, dealing with the motives which actuated those who were implicated in the crucifixion of Jesus. \$1.50.

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THE SPIRIT OF THE CROSS. By Rev. A. B. Anderson. A selection of sermons, the first five of which deal with incidents of the Passion week. The other twelve subjects are of a more general nature. Cloth. \$1.00.

THE CROSS OF GOLGOTHA. By R. Neumann, D.D., Litt.D. A volume of Lenten and Passiontide sermons containing seven brief sermons for weekday Lenten services, one for Maundy Thursday (Preparatory), two for Good Friday and three for Easter. 75 cents.

THE CROSS DESTROYS. By John Schmidt. In a forceful and gripping manner the destructiveness of the Cross to Indifference, Loneliness, Selfishness, Race Antagonism, Sin, False Religion, Sentimentalism, Idealism, and Death is revealed. \$1.00.

SEVEN QUESTIONS ON OUR LORD'S PASSION. By Clarence L. Lee. Sermons, scriptural and evangelical in character making practical application to the present generation of the seven questions asked during the Lord's Passion. Paper. 50 cents.

SPECIAL EASTER STUDIES

EASTER'S PATH TO PENTECOST. By Edward J. Rees. These sermons deal with the most significant events from the Resurrection to Pentecost and their bearing on the issues of our own day, with special reference to the Church. \$1.25.

THE RESURRECTION FACT. By Doremus A. Hayes. A work of real merit by an able student. In facing every argument of the enemies of Christianity on this point and effectually disposing of them, this study provides an effective apologetic and confirms the faith of the lay reader. \$2.00.

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FROM THE UPPER ROOM TO THE EMPTY TOMB. By Wm. Evans. An analytical, spiritual and practical study of Jesus' last days and resurrection, weaving together from the Gospel accounts a penetrating, reverent narrative complete and continuous. \$2.00.

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NEWS LETTER

From the Board of Foreign Missions,
Baltimore, Md.

THE HIGH SPOT at the January meeting of the Board of Foreign Missions was reached when four young men were called for service as foreign missionaries, two of them the sons of missionaries. The feeling of the Board was expressed by an impressive pause, a rising vote, and a prayer of thanksgiving to God for His guidance and blessing.

William Dawson Coleman was called to go to India next fall. He is the son of the Rev. Dr. and Mrs. Fred L. Coleman, stationed at the Bible Training School, Lutherigiri, Rajahmundry. Mr. Coleman will finish his theological studies in May at the Lutheran Theological Seminary in Philadelphia.

George Summerfield Haaf, called to go to India, is the son of George Raymond Haaf of Elmer, N. J., a former missionary in India. Mr. Haaf will finish this spring at the Lutheran Theological Seminary in Gettysburg, Pa. He is engaged to be married to Miss E. Gertrude Pierce, R.N.

Malcolm Dare Shutters was called to go to China as an ordained evangelistic missionary. He also will be graduated this spring from the Lutheran Theological Seminary, Gettysburg, Pa. He is engaged to be married to Miss Janet Moyer of Harrisburg, Pa., a senior at Gettysburg College.

Edmund Arthur Flexman, M.D., was called to serve as a medical missionary in Liberia, Africa. He is now an interne in Ravenswood Hospital, Chicago. He is a graduate of Carthage College and the University of Illinois Medical School. He is engaged to be married to Miss Eleanor Schroeder.

Response to Epiphany Appeal

The Board is encouraged by this year's response to its call for the observance of January as Foreign Mission Time. The following number of pieces of literature were distributed: 175,000 offering envelopes, 190,000 church bulletin covers, 165,000 leaflets, 100,000 Sunday school services and 2,000 posters. The appeal to Sunday schools for offerings for buildings and equipment for the Mission General Hospital at Rentichintala, India, met with widespread favor.

The outstanding Epiphany Season contribution was made by Mr. and Mrs. J. Elsie Miller of Philadelphia. He has given \$1,600 to build the much-needed Nurses' Home. Over ten years ago Mr. Miller gave \$5,000 to erect the first unit of the Rentichintala Hospital and several years ago he gave \$4,500 to erect one of the buildings of the Visrantipuram Tuberculosis Sanatorium, Rajahmundry. The Mission has been instructed to place in each one of the buildings a plate with this inscription: "Erected by Mr. and Mrs. J. Elsie Miller in Memory of Their Parents."

Annuities and Legacies

The Board of Foreign Missions rejoices in having many friends who remember the cause with substantial gifts. Samuel T. Nicholas, D.D., a former Board mem-

ber, sent \$1,000 for a joint annuity with his wife. Charles R. Miller, M.D., of Harrisburg, Pa., sent \$10,000 for a joint annuity with his wife and daughter. Mrs. Johanna Mueller, a former missionary, now residing in Germany, has accepted a special annuity agreement of \$5,545, to cancel her claim of equity in Buenos Aires property.

The legacies recently received include \$1,500 from Katie A. Grosh, deceased, of Slatington, Pa.; \$1,548 from the estate of J. R. Sechrist, late of Howard Borough, Centre County, Pa.; \$200 from Miss Katie Geist, deceased, of Sterling, Ill.; \$180 from the estate of August Johnson; \$32.27 from the estate of Sven Olson; and \$188 from the estate of John E. Holstrom, Wenona, Ill. The last three were members of the Augustana Synod.

The Lutheran Foreign Missions Conference, consisting of delegates from all Lutheran Foreign Mission Boards in the United States, will meet in Sioux Falls, S. D., March 20 and 21, as guest of the First Lutheran Church and Augustana College of that city. General Secretary Dr. George Drach is vice-president of the conference.

The Foreign Missions Conference of North America, a representative interdenominational assembly, postponed its annual meeting to June 9-16, in order to be able to receive the reports of the delegates at the Madras Conference. It will be held at Swarthmore College, Pennsylvania.

Changes in India

The Rev. Dr. and Mrs. J. Roy Strock offered themselves to the Mission for district work, giving as their reason that they now in a special way feel a call to this kind of work because of the great opportunities for evangelism open to our mission in the villages and because of the urgent necessity of using all possible mission resources, both of men and money, in the most effective way to meet these opportunities and needs. Expressing its sincere appreciation of their offer the Mission assigned them to the Tallapudi field with residence at Tallapudi from January 1, 1939, and also to be temporarily in charge of the Tanuku field until the Rev. Dr. and Mrs. L. A. Gotwald arrive in India.

Mr. V. Ch. John succeeded Dr. J. Roy Strock as principal of Andhra Christian College, Guntur. This is the first time a national has been placed in charge of the college. He is to live in the Groenning bungalow and to have charge also of Heyer Hall, the dormitory for Christian college students in that compound.

Mr. D. Ratnam has succeeded Mr. V. Ch. John as headmaster of the Peddapur High School for Boys.

Personals

The Rev. Shinichi Kawagiri has been appointed by the Evangelical Lutheran Church in Japan to be a delegate at the World Conference of Christian Youth in Amsterdam, Holland, July 24-August 2.

Dr. Grace Moyer's sick leave has been extended an additional six months to August 19, 1939.

Dr. Ernst Neudoerffer is spending several months in special studies at the Uni-

versity of Erlangen, Germany. He is curtailing his furlough to get back to India in June in time for the reopening of the Bible Training School, Lutherigiri, Rajahmundry, of which he is president.

Dr. Gladys Morgan Happer has consented to continue in charge of Kugler Hospital, Guntur, for one year after her marriage in the hope that a doctor will arrive from America within the year.

Dr. and Mrs. Carlton W. Moore have been assigned to hospital and medical work at Zorzor, Liberia, Africa, and the Rev. and Mrs. George R. Flora to the same station for evangelistic and educational work.

"IN THE MIDST OF WOODS, MOUNTAINS AND LAKES"

The Story of a Pastor's Trip to Baptize a
Settler's Child

By Otto C. D. Klaehn, D.D.

THE OLDEST formation of the earth is found north of Montreal, commonly known as the Laurentian Mountains. They are rugged, wild, and in some places impenetrable. Still, a wonderful beauty is cast over all that wilderness, and many tourists from all parts of North America are attracted by it. It is a paradise for hunters in the winter and for weary city dwellers who seek health and comfort in the summer. Many have built their modest cottages, some castles and villas, in the valleys between the mountains or high up on the edge of steep hills, from where they look over miles and miles of wilderness in all its fascinating beauty.

No matter where you are, whether you look into the mirror of the thousands of lakes that dot the country, or whether you look up to the peaks of the mountains, covered with thick forests, there is beauty—a wonderful beauty formed by the word of the Almighty.

The country is very sparsely populated. The farmers who till the slopes of the mountains earn a small reward for their labors. Small are the fields, stony the ground and soil on which the natives work. Their homes are very, very modest, built mostly of logs, and poorly furnished and very cold in the winter. Of course the woods offer some compensating opportunities to the settlers; they can hunt the deer, shoot the bear, and even follow the tracks of the wolf. The lakes, too, give their reward to the patient fisherman and trout, and bass and pike and numerous other fish are caught by his deft hand. We often wonder why these people stay in those mountains, why they do not move to some fertile land, of which there is plenty in Canada. It must be the attraction of the woods, the great quietness in the isolated country, that fascinates the native and keeps him clinging to his poor farm. Most of them live beyond a hundred-mile radius north of Montreal, moving farther and farther north, conquering new territory, where they shape out of the wilderness new homes in which to rear their families. Their families, as a rule, are very large. The Frenchman of Quebec

is proud of his many children, and we often find families of more than twenty children in one house. They are all Roman Catholics, looked after by the parish priests, fathered and directed by their church, and obediently they carry out the commands of their superiors. Seldom do we find Protestants among them.

One Protestant Community

We know of only one little Protestant settlement in that region. We visited it again the other day and renewed our acquaintance with its people. Two years ago we were called by them to baptize three little children. Since then we have not been there.

About two weeks ago a new settler came to us from that district and asked us to baptize his little baby. This man had come from Switzerland and arrived only nine months ago in this country and settled on a homestead which was given him by the Government of Quebec. He was a very fine man, young and strong and courageous. He had climbed all the best known peaks of the Swiss Alps, and when he came to this country nothing attracted him more than the Laurentian Mountains. We promised to come to him as soon as possible and in the course of a week we prepared for that trip.

Having first traveled one hundred miles by train, we were met by him at the station in an old Ford car that had stood many a storm and showed by its rattling noises its great age. We started off. After three miles of a fairly good road we turned into the bush. The farther we went, the worse the roads, full of rocks and holes and bumps, so that we had to hold on to the old car in order not to be thrown out of it. Half way we stopped at the country post office which bears the name "Lac Desert," a proper name, we thought, for deserted indeed is this place in the mountains. We gathered up the mail for all the settlers, stopped at every house where an old catalogue or a weekly newspaper or a lonely letter had to be delivered. We went into some of the houses, had a little chat with the people, who told us of their work, their labor, their loneliness, and many, many other things.

A Terrible Experience

We also met the families whose children we baptized two years ago. Much had happened in the two years and many were the tales they told their pastor, who had come again to look after them. The worst of all was their story of how their old grandfather had died last summer. The old man, eighty years of age or more, had left the house early one morning to pick berries and to look for mushrooms. He never returned. Searching parties were organized. Fifty or sixty men combed the country but never found the old man. Three months later, the youngest son of the old man went hunting and when he came to a little lake he found that the grass on the mud shore of a lake had been disturbed and that something must have happened. He looked around, and about twenty feet away he saw the corpse of a man, half dressed, lying near a log, on which he must have been sitting before he died. The second look assured him

that it was his old father, who had disappeared three months ago, and who could not be found by the searching parties. They called the coroner and decided that the remains of that man whose corpse could not be transported should be burnt. A small handful of ashes and a few small bones were handed to the old widow who is keeping them now in her house. The place where the man was found is marked by a large wooden cross today and often the old grandmother goes there with her little grandchildren and visits the place where the old man died so suddenly, so lonely, without any comfort or friends.

On and on we went. The road got worse and worse, until we could hardly find a track. Suddenly our driver stopped and said, "Pastor, this is the end of the road. We have to get out." Getting out, we observed that we were stopping at a cliff, rising from a lake, where two flat-bottomed boats were tied to a tree. Our driver gathered our belongings, our parcels of groceries, a big five-gallon can of coal oil and other things, and took them down to one of the boats and then asked us to climb into it. Taking his oars, he rowed with a steady, firm stroke for two miles over the beautiful lake. The picture that unrolled before our eyes the forest-covered mountains, the trees in their fall array, gold and red and yellow, and islands that seemed to float like boats upon the mirror of the lake engraves itself deeply upon the mind of man. We were informed by our young friend that he rowed the two miles back and forth from our landing place to his house three times a day to a place where his only cow, which he possesses, is stabled four miles away from his little cottage.

Self-made House

After the ride of about three-quarters of an hour we reached our destination, the first home of this settler. He had built it all by himself, and brought all the building material and his furniture to this lonely place, where there is no road leading in and no way out except by that little flat-bottomed boat in which we had traveled. His home is only a shell made of single board lumber and, if he does not wish to freeze to death in these mountains during the cold winter, he will have to work quickly to assure comfort for his wife and baby and himself. When finished, that little house will look like an old Swiss home in the Alps. Naturally, he was very proud of what he had accomplished and we congratulated him on his success. The house stood about forty feet from the shore, and only the brush of a famous painter will be able to do justice to this lonely, but beautiful, cottage in the wilderness.

We arrived there in company of our host, and a woman, Mrs. B., and a man, Mr. H., whom we had picked up at their home and in the bush, where Mr. H. had been logging. They should act as witnesses for the registration of birth and the baptism of the child, as is demanded by the laws of the Province of Quebec. They too were lovely people, and with a warm heart, and with great friendship, they tried to make it easier for the young, newly arrived family.

After having rested a little while we made preparations for the Sacrament of Baptism. The little boy was prettily dressed in nice things which his uncles and aunts had sent him from Switzerland. The service was very much appreciated, not only by the parents of the child and their two friends who were present, but also by the minister himself who had never before administered the Sacrament of Baptism in a country like this. It was rather late when our young host took his two friends home across the lake four miles away. Our eyes followed the small boat in the light of a beautiful full moon, and soon it disappeared around a little peninsula. About three hours later the boat returned. Quiet reigned everywhere; no sound, no wind, the stillness almost bewildered us. After we had conversed for a while, and after our evening prayer and devotion, we retired. The immigration pastor slept remarkably well on a narrow, hard cot.

Wedding Contemplated

Early next morning we arose and, after breakfast, left the hospitable home. Coming to the landing place we mentioned before, we were met by a man. French was his appearance, French his accent, French his behavior. "Good morning," he said. "Sir, can you tell me what is to be done when somebody wants to get married? I heard you were here and I came to get your advice. You know," he said, "I've got a daughter sixteen years of age (in fact, we were told later on she was only fourteen), five feet, eleven inches tall, and very strong and mature, who is engaged to 'a fellow,' and I think the best thing for them to do is to get married." I said, "Are you Roman Catholic?" He said, "Oh, no, I am one of the seven Protestant families in this settlement. And we cannot come down to Montreal for the ceremony; that would cost too much money, and money is very scarce in this part of the country. We have no Protestant minister, no Protestant church or school here; so we thought probably you could help us. Could you?"

When we inquired when the wedding should take place, he said, "Either in December or in January; we do not know exactly yet, but we want to be prepared for it." So we advised him to do nothing for the present, but write to us when they had decided on the date and we then would give them all advice possible. We said good-by to him, got into our car, and drove as fast as these roads would permit to the station, twenty-five miles away.

We are back in our office in the city of one and a quarter million people, but often we think of our trip north, three weeks ago, and wonder how little it takes to make people happy and content and how little it takes to satisfy the needs of modest people. Again and again we see as in a dream that big, lonely, forest-covered mountain region, where the hardy settlers, our poor fellow-believers, work and toil for so little day after day. In our towns and cities and in our well-regulated metropolis, we have not found any people who, in their poverty, are as happy and as grateful as those people.

ON THE OLD VENANGO TRAIL

By the Rev. L. W. Rupp

WHETHER the groundhog saw his shadow or not seems a debated matter; as we live adjacent to neither Quarryville nor Canoe Ridge, the best we can do is hope the coal will hold out if we have six wintry weeks before the balmy airs of spring waft the sweet aroma of the violets over the lea. The paper says the reporter up the Venango Trail toward Franklin has January marked up as the coldest first month for several years, with an average minimum of nineteen degrees.

The Heinz Chapel

Student Pastor M. R. Kunkleman comments in *The Lutheran Monthly* on the beauty and the service to the University of Pittsburgh of the Heinz Memorial Chapel, dedicated November 19, 1938, to "culture, understanding, beauty and religious worship." The building is of unusual beauty; it stands opposite the main entrance of the Cathedral of Learning, the skyscraping structure housing most of the university activities. The chapel has been erected "for a center for worship." Here "students will find their way for meditation, thought and silent prayer in meeting the problems of life." "With initiative springing from the life of the campus, groups of students and teachers will assemble in this sacred place for the same purpose from time to time."

"Children of the Church"

If aggressive effort avails, then the new program, "The Children of the Church," has had a good start. The Homestead Park mission parish, for example, announced this program for Sunday afternoons beginning on New Year's Day. Mrs. W. B. Claney of Etna, promoter of the program in the Pittsburgh Synod, has made complete contacts with all pastors, and has organized the new program effectively.

A Ladies' Bible Class

The fifth anniversary of the *Ladies' Bible Class of Redeemer Church, Monaca*, the Rev. Charles E. Read pastor, brought publicity to an active organization. This class, which at time of organization took the name, "A. P. Lentz Bible Class," in memory of the deceased Pastor Lentz, who served this parish from 1918 to 1926, has in addition to its regular offerings contributed over \$1,000 to the church, and as its birthday pledge assumed the expense of placing new front doors in the church.

The late November anniversary of *St. John's Church, New Castle Township, Beaver County*, had a number of unusual features. The congregation is titled as "United Evangelical Protestant." It was organized 103 years ago. The present pastor, the Rev. C. S. Hayner, is the second Lutheran minister to serve the congregation. In 1938 this church, which numbers 390 confirmed members, liquidated a debt on the church building of \$10,000. Superbly located on Route No. 68, the road from Butler through Zelienople to the Beaver

Valley, this country church illustrates what can be done in rural communities, and also that a definite future lies before the country church.

Two West Conference towns bring inspiring reviews. In *Ellwood City*, where Pastor F. H. Daubenspeck and his people in Trinity find strengthened spiritual life and encouraging financial progress in a community which has not enjoyed the fullest industrial prosperity, the congregation finds all bills met promptly, the church painted, items such as insurance paid in advance, supplies of hymnals replenished, all mortgage interest met, and the church debt reduced \$1,720 since October 1, 1937. *Chicora*, the Rev. W. H. Marburger pastor, saw a ninetieth anniversary in First Church, a program successfully carried through despite the sudden death of the pastor's mother during the week's celebration. The church also reports a debt reduction of \$1,700 since October 1, 1937.

Messiah Church, Wesleyville (Erie Conference), the Rev. D. L. Houser pastor, with a payment of \$600 in December, brought the 1938 debt reduction to \$1,200, and besides this reports conservation of its youth through organization of a junior brotherhood.

Welcoming Pastor Syre

The life of a synod is a continued giving and receiving. With Virginia a trade has been made. *Pastor William E. Eisenberg*, from Trinity, Greenville (the Thiel College church), to the Old Dominion in exchange for *Pastor C. L. Hunt*, who came to Trinity, Butler, February 5.

And to the First Church, Beaver Falls, *Pastor Richard Rudolph Syre*, succeeding the late Pastor E. A. Giesel, who died suddenly July 31, while preparing for his morning service. Pastor H. O. F. Simoleit cites facts about our new brother. He is the son of the late August Syre, major in the former Austrian army, and his wife, Camilla Syre, nee Niessen. He was reared in Vienna, and came to this country on a scholarship in 1934. His theological studies were begun at the University of Vienna, and continued in New York at the Biblical Seminary, followed by a fellowship at Gettysburg Seminary, from which institution he received the S.T.M. degree last summer. His ministry began in Chicago under the Board of American Missions. In May 1938 he married Miss Margaret Jones of Clinton, S. C. His work in Beaver Falls began November 16.

Noted by Bruce Shaffer

Pastor Bruce R. Shaffer of Freeport has notes from his parish, and also from Homer City and Leechburg. In Leechburg it is First Church, the Rev. William F. Pfeiffer pastor, and the success of the Every Member Visitation. In connection with the visitation a questionnaire on Bible Reading and Church Attendance was used with helpful results.

From *Homer City*, where the Rev. C. Thornton Hays has but recently settled into the work, a very interesting report is made of services in Trinity, Homer City, and at Luther Chapel, Coral, when the guest speaker was the Rev. Shinichi

Kawagiri, native pastor from Japan, now studying at the Philadelphia Seminary. Following the services at each church native Japanese dress and other Japanese articles were displayed.

The careful management which has marked the entire history of *Trinity, Freeport*, appears again in Pastor Shaffer's latest comments. The church and the Educational Building were admirably planned and so carefully financed that a maximum of beauty and usefulness were obtained for a minimum outlay, and a very moderate indebtedness, which was so covered that never, even in lowest depression years, was it burdensome, nor did local requirements disturb the even movement of benevolences. The latest step is a plan to install the partitions originally planned for separation of classes, but postponed because of expense. Recently the church school has placed \$350 in a savings account. This was done after \$200 was paid to the Building Fund of the church, all church school expenses met, and a good balance kept in reserve.

Another Active Bible Class

We do not often find a church school class older than the congregation. That is true, however, of the *Calvary Bible Class, Wilkinsburg*, Dr. A. W. Steinfurth pastor. At a dinner held December 13 this class celebrated its forty-third anniversary, making it a year or so older than the organization of Calvary Church. More than 100 members gathered for this dinner, with Mr. Paul Keim, the teacher, as toastmaster. The speakers included Mr. J. A. Singley, president of the group, Pastor Steinfurth, and Dr. P. H. R. Mullen, synodical missionary superintendent. In addition to the other features of the evening, honor was paid to Mr. and Mrs. John F. Lowery, who were celebrating the fifty-fifth anniversary of their marriage the same evening.

Reported by Edward K. Rogers

North East Conference reporter for *The Lutheran Monthly* is *Pastor Edward K. Rogers*, Warren, Pa. Four parishes contributed to the last North East column—*Johnsonburg, Clarion, Ridgway* and *Warren*.

St. John's, Johnsonburg, the Rev. Jacob Kroen pastor, sends a review of a fine Christmas program; the neighborly entertainment of the men of Nazareth Church of Wilcox by the Brotherhood at a venison dinner December 18, and the success of the Luther League in meeting all national requirements in 1938.

From *Grace Church, Clarion*, the Rev. Frank C. Snyder pastor, the report is of improvements to the building and a dedication program. The work, quite extensive, is done with an indebtedness of but \$2,800; gifts and memorials include altar with reredos, pulpit, lectern, altar cross, altar lights, missal stand, vases, paraments, fair linen, pulpit Bible, offering plates and altar service. Included in the furnishings is a new two-manual Orgatron. Pastor C. E. Butler and thirty members of Pastor Snyder's home church in Wayne Township, Armstrong County, attended the service of dedication.

First Church, Ridgway, the Rev. Paul E. Keyser pastor, also turns to music, with an attendance of four hundred persons for the second organ recital of the year, not too far on in a new year for a review of a well-rounded Christmas program, as climax to the best Sunday school and church attendance in three years. Christmas activities featured parties for all departments of the Sunday school from nursery to intermediates, a cantata by the junior choir, baskets to the needy, party for college students and others, an early Christmas morning Communion Service, and program by the Sunday school.

First Church, Warren, the Rev. Edward K. Rogers pastor, had a similar outline for the close of the old year. There were communion services, at eleven on Christmas Eve and eleven on Christmas Day. The church school Christmas service was at four o'clock on the second Christmas Day. This church has a Parish Book Store, a unique institution, and a very serviceable one to the members of the church. The Warren notes conclude with an ideal series of 1938 accomplishments, indebtedness decreased, apportionment met in full without benefit of specified offerings, and a treasury balance.

DETROIT LETTER

By M. Luther Canup, D.D.

CLARENCE HILL FRANK, D.D., Wollaston, Mass., recently accepted a call from the Detroit Council of Churches to become executive secretary and was officially inducted into office at the Council's annual meeting, held in the General Motors Building auditorium, January 5. The meeting, which began with a dinner, was largely attended. Dr. Frank was guest of honor and made the closing address. He is of the Baptist faith and was pastor of a large Baptist congregation in Wollaston prior to coming to Detroit. While none of our Lutheran churches in Detroit officially take part in the activities of the Detroit Council of Churches, yet a number of our Lutheran pastors voluntarily serve on various committees and some of our Lutheran congregations contribute to work of the council. This organization represents more than 400 Protestant churches in Greater Detroit, and these have a membership of more than a quarter of a million members.

President Knubel Speaks

A packed church listened attentively to Dr. F. H. Knubel, president of the United Lutheran Church, at a mass meeting for Lutherans at St. Paul's United Lutheran Church, Detroit, the Rev. George A. Martin pastor, Sunday afternoon, February 5. The meeting was held under the auspices of the Intersynodical Lutheran Pastors' Association of Detroit, the officers of which are the Rev. H. T. Weber, president; the Rev. George A. Martin, vice-president; the Rev. William S. Avery, secretary-treasurer. The subject of Dr. Knubel's sermon was, "These Momentous Times," and was based on the Forty-sixth Psalm. Included in the Intersynodical Lutheran Pastors' Association are the United Lu-

theran, the American Lutheran and the Scandinavian Lutheran churches in the greater metropolitan area of this city, numbering more than fifty congregations. The inspiring sermon of President Knubel was enthusiastically received by an audience from the various synods, and made a most favorable impression upon them.

Dr. Knubel Before Pastors

Dr. Knubel also addressed the Intersynodical Lutheran Pastors' Association Monday morning, the sixth, at the Central Y. M. C. A., Detroit. He spoke on "Lutheran Solidarity," and a large gathering of the clergy greeted him, heard his timely address, and took part in the questions and answers which followed. In addition to pastors from the United Lutheran, the American Lutheran and the Scandinavian Lutheran churches, all pastors from the Missouri Lutheran and Wisconsin Synods received an invitation and a goodly number of the latter came. Again President Knubel made a profound impression on all who heard him. He was most cordially received by pastors from all synods. In his two appearances here in Detroit, it can safely be said that Lutherans from every branch of our faith in this area heard him. Metropolitan Detroit has more than 120 Lutheran churches. About sixty-five of these belong to the Missouri Synod and the rest to the aforesaid bodies. With the subject of Church Unity much talked of just now and a growing desire for Lutheran solidarity in America, Dr. Knubel's coming here was opportune, and we believe will bear fruit in bringing about a better understanding between the several synods on this territory. Pastors and laymen of all synods here recognized in President Knubel a forceful speaker, wise councilor and a safe and capable leader.

500 Lutherans Go Abroad

Believe it or not, Sunday afternoon, January 29, more than five hundred Lutheran young people from the United Lutheran, American Lutheran and Scandinavian Lutheran congregations in greater Detroit went abroad—through the Detroit-Windsor tunnel to Windsor, Ontario, Canada. In this foreign land, these emigrants splendidly conducted the Lutheran Gospel Hour, which is broadcast over CKLW every Sunday afternoon at 4.30 o'clock, under the auspices of the Lutheran Charities of Detroit. The broadcast was under the direction of the Rev. C. F. Schaffnit and the address was delivered by Mr. Robert Stratton of Reformation Church, a prospective theological student. The service was broadcast from 'All Saints' Anglican Church, which was crowded to the doors with these young nomads from Detroit. The young people sang special solo numbers, took part in the responses, and sang our good old church hymns with Lutheran gusto. The entire program was a credit to the participants.

Not All Saints

After the broadcast, these sojourners adjourned to a nearby hall, where the ladies of Holy Trinity United Lutheran Church, Windsor, served supper. The supper hour was most informal, so much

so that after-supper speakers and others on the program could scarcely be heard above the pandemonium. Such American frivolity must have shocked the Canadian-British propriety and sobriety. Bedlam reigned among these American Lutherans until one of the after-supper speakers doubted if all those in All Saints' Church that afternoon were saints. After all, youth will be youthful.

Dr. Scherer a Lenten Speaker

Annually, from Ash Wednesday to Good Friday, the Detroit Council of Churches holds a downtown noon-day Lenten service in the Lafayette Theatre known as a "Pilgrimage to Easter." Outstanding preachers in the New World are heard at these services. In two previous seasons a Lutheran pastor has been heard among the speakers. Dr. Paul E. Scherer, pastor of Holy Trinity Lutheran Church, New York City, an outstanding American pulpiteer and nationally known radio preacher, will be the guest speaker at these noon-day Lenten services March 6-10. Each out-of-town preacher holds services for one week, except Saturday and Sunday. Dr. Scherer will also be heard in one of our Lutheran churches each evening while in the city. We bespeak for Dr. Scherer a warm welcome here in Detroit and an enthusiastic reception of his messages. The Lutheran Church should have more such preachers who can take the old Bible truths and make them ring in the ears of a non-Bible reading people.

Capital University Glee Club

The Glee Club of Capital University, Columbus, Ohio, an American Lutheran institution, gave a high-class concert at Salem Lutheran Church, Detroit, the Rev. N. A. Menter pastor, Sunday evening, February 5. This Lutheran group of singers is among the country's best and is so recognized.

GIFTS TO NORTHWESTERN SEMINARY

THROUGH the gift of the Twin City Pastoral Association a beautiful brass cross has been placed upon the altar in the chapel at *Northwestern Lutheran Theological Seminary at Minneapolis, Minn.* The gift is in memory of Dr. John Sander, and is inscribed on its base, "Dr. John Sander, 1850-1937. By the Twin City Pastoral Association."

Other gifts that have been thankfully received are two beautifully modeled candlesticks designed to go with the cross and \$10. The former bear the inscription, "Walter Milo Larson. July 2, 1901—July 10, 1923. By his parents, Mr. and Mrs. O. H. Larson." Mr. Larson, a mainstay of St. John's congregation, Kildeer, N. D., and one of its organizers, is known to the Synod of the Northwest as a former member of its executive committee.

The gift of \$10 was from the Rev. E. Edwin Paulson, resident post-graduate student, and will be used toward providing seasonal hangings for the chancel, which are desired in order to enhance the churchliness of the chapel services.

ALTOONA NOTES

By the Rev. Paul Levi Foulk

The Rev. Kenneth G. Killinger, Marion, Va., was guest speaker at the Altoona District Luther League Missionary Rally held in Grace Church, the Rev. B. A. Peters pastor, February 17. Mr. Killinger is no stranger to Altoona and was warmly welcomed upon his return to this section of the Keystone State.

January 21, at his home in Easton, Pa., where he was living in retirement, *Luther S. Black, D.D.*, former pastor of Trinity Church, Juniata, 1891-1893, and later pastor of Christ Church, Gettysburg, died of a heart attack. Three years ago Dr. Black was one of the guest speakers at the fiftieth anniversary service in Trinity Church, he being the third pastor of this congregation.

The Rev. Burleigh A. Peters, pastor of Grace Church, was elected chaplain of the Pennsylvania State Senate.

Noon-day Lenten services will for the fourth year be sponsored in Altoona by the Lutheran Ministerial Association, the Rev. Fred R. Greninger president. Services will be held in the First Lutheran Church, the Rev. Luke H. Rhoads pastor. The president of the association will preach the first three days, and each of the following will preach a week: the Rev. Clarence H. Hershey, the Rev. John L. Barnes, the Rev. Paul Levi Foulk, the Rev. Raymond C. Shindler, the Rev. Jacob F. Flegler. The following will speak in Holy Week: the Rev. R. Eugene Smith, the Rev. Luke H. Rhoads, the Rev. Harry L. Saul, the Rev. B. A. Peters, and on Good Friday President Greninger.

The Lutheran pastors of Altoona and vicinity held their annual *Pre-Lenten Retreat* in St. James Lutheran Church, the Rev. Jacob Flegler pastor, February 20, 10.00 A. M. and 1.30 P. M. Dinner was served by the ladies of the church. The guest speaker was Robert R. Fritsch, D.D., of Allentown, professor in Muhlenberg College. Dr. Fritsch comes to Altoona for the second year in this service—he having been speaker in 1932 in Trinity Church, Juniata.

The Chapel Choir of Capital University appeared in Temple Lutheran Church, Sunday evening, February 5. This choir has a splendid reputation, and the hour has been set on evening, church-going people may hear this high-grade program. Ellis Emanuel Snyder is the conductor. The *Columbus Dispatch* says of him, "Here is a leader thoroughly grounded in the traditions of singing without accompaniment."

Altoona is known around the world for the railroad shops of the Pennsylvania Railroad, which form the backbone of her industrial life. Here are located the largest shops and the biggest round house in the world. Now Altoona is to give the world the largest engine ever built for railroad transportation. This engine, streamlined and operated by steam, is designed to aid in mountain hauling. The people who go to the New York World's Fair will have an opportunity to see it. Its total length is 140 feet, one inch. The engine itself is

79 feet, 9½ inches long and the tender 60 feet, 3½ inches. Its overall weight is estimated at 800,000 pounds, the weight of the engine being 600,000 and that of the tender 200,000 pounds. Its capacity is 35 tons of coal and 25,000 gallons of water.

In addition to being the world's largest steam locomotive it will also be capable of hauling a heavier load at greater speed

than any other engine. Top speed for the new engine will be 120 miles per hour. In test runs it was proven that, despite its length, it could take the sharp curves with ease. This is due to secret engineering plans. Many of the writer's members have worked on this monster, and are justly proud of this product produced entirely in Altoona shops.

LUTHER LEAGUES ACTIVE

EDMONTON, CANADA

AS ONE opened the door of Central Lutheran Church one was greeted by cheerful chatter and merry companionship on the evening of January 19. A hearty welcome was given, and as each person entered he was asked to write his name on a slip of paper and pin it on dress or coat, so that all could get acquainted quickly. What is all this about? It is the first meeting of the Luther Leagues in Edmonton, Alberta, Canada, five in all, who have responded to an invitation that all cooperate in getting to know one another and to work together.

For weeks preparations had been going on, the pastors of the congregations had been interviewed and then the Luther Leagues. Five had responded; those from the Central (Norwegian), the Danish, the First Swedish, St. John's (German), and Trinity (German) Lutheran churches. A committee to make plans had been formed by having the president and the secretary of each League as its representatives.

The evening began as a social gathering, all mingling and getting acquainted with one another through games, and then, as the floor space was at a minimum, a singing was arranged in which all joined.

The business part of the meeting was opened with the singing of Luther's great battle hymn, "A Mighty Fortress is Our God," after which a word of welcome was extended to the group by the chairman, Mr. Vernon Eriksson, and by the Rev. C. S. Lystig, pastor of the Central Lutheran Church, who also led in scripture reading and prayer. A report from the committee followed, with recommendations.

The purpose of this co-operative effort is to strengthen the work of the individual Luther Leagues and to increase their effectiveness in the community. The meeting, attended by about 150 leaguers, was enthusiastic over the possibilities which lie before us. A feeling of good fellowship was evinced throughout the proceedings.

A committee comprised of the president and one other member of each League, together with one pastor, was charged with the responsibility of deciding policies and arranging future functions. The ministers of the various churches are to alternate on the committee. Those present were Pastor Hommesen of the Danish Church, Pastor Lystig of Central Lutheran, Pastor Vikman of First Swedish, and Pastor Luetkehaelter of Trinity Church. Pastor Krisch of St. John's Church was unable to be present due to illness.

At the close of the business meeting the refreshment committees of all the leagues served lunch.

Many thanks are due Central Lutheran Church for the use of their rooms. We look forward to meeting again in about two months when Trinity Church will be host.

RUTH POETZSCH.

THE ILLINOIS LUTHER LEAGUE

It is a gratifying experience to attend youth rallies where the interest and loyalty to God and His church are manifest. It causes us to conclude that the future welfare of the church will be in good hands. That spirit was evident at St. John's Lutheran Church, Mount Pulaski, Ill., Sunday afternoon and evening, January 22, when the Capitol District Luther League held their winter rally. Due to the mild weather, the church was filled with enthusiastic young people.

The theme for the occasion was "Light," and the pastor, the Rev. Ray O. Zumstein, conducted the vesper candlelight service and gave a meditation on "Light." The vested boys' choir of St. John's led in the singing. The business session was conducted afterward with Miss Anette Wilson, president, presiding. She is the daughter of the Rev. Walter Wilson of Peoria, and does a good job as president. Among the items of business were the resolution to hold two district rallies and two sub-rallies each year; the district rallies to be held in cities centrally located, while the sub-rallies are to be held in outlying sections of the conference. About one-third of the Leagues had paid their dues for 1938. That seems to keep up with the apportioned benevolence record of synod. The Spring Rally will be held May 7 in Peoria. At that time Leagues will come prepared to give an offering for our state objective this year, namely, the Carthage College Scholarship Fund of \$1,000.

The evening banquet was served by the women of the church, and about 180 sat down to enjoy this feast of good things. Paul Moore was the genial toastmaster. Two young musicians of promise favored us with special music: Shirley Hildreth sang two numbers, and Richard Laatsch played two piano selections. The climax of the rally centered in the person of the Rev. John C. Peery, Jr., missionary to India. We were soon aware that the best had been kept until last when Pastor Peery began speaking and showing many trinkets, idols, etc., which he had brought from India, and then showed a three-reel picture on "The Moving Millions in India" depicting the work in our Telugu field. Pastor Peery easily won the admiration and attention of the young people, and we feel proud that we can say, "He is

our representative in India." We also had a visitor with us in the person of the Rev. John J. Bahuth, a Lutheran pastor from Jerusalem now studying in Springfield. He is learning the English language readily.

Officers are: President, Miss Anette Wilson; vice-president, Miss Adelaide O'Brien; secretary-treasurer, Bill Swarbrick, III.

While several Leagues over the state have sent in money for the \$1,000 objective for Carthage College, St. Mark's League, Nokomis, has the distinction of being the first to make a payment on the 1939 dues.

THE GREATER ST. LOUIS DISTRICT LUTHER LEAGUE

has also manifested a fine spirit in activity. Especially has this been true in carrying out the challenge of being "Alive Unto Christ." The group who have made themselves responsible for conducting model Luther League devotional meetings have visited the Leagues at Batchtown, Mizpah, Reen Memorial, St. Mark's and Gethsemane, Faith and Unity to date, and will continue until all have been visited. December 28 the district sponsored an old-fashioned box supper. In the light of the Christmas tree, leaguers sang carols and enjoyed a social time. At the rally held at Gethsemane Church February 5, the theme centered around the "Alive Unto Christ Movement." Joe Casino, board member of the Southside Y. M. C. A., was the speaker. The missionary objective banks were turned in for the Carthage College Scholarship Fund. Plans are going forward for the state convention, which is to be held in Faith Church next September. John Dameron and Henry Neal, co-chairmen on convention plans, are endeavoring to make the forty-fifth annual convention the best in history.

EDWIN J. JOHNSON, Reporter.

500 NORTHERN ILLINOIS LEAGUERS GREET DR. KINPORTS

"ALIVE unto Christ" is not only the motto of the Luther League of this conference but it is also the actual pragmatic demonstration on the part of our young people. Dr. Paul M. Kinports, executive secretary of the Luther League of America, knew he was going to be in Chicago, February 4, so he wrote ahead to the state president of the Luther League, Mr. Gerald S. Powers of Mt. Morris, and offered his services to the Northern Conference in whatever capacity the officers deemed advisable. Mr. Powers got busy right away (one of his characteristics is never to let grass grow under his feet) and, acting with the sanction of the conference president, Mr. Larry Deets of Princeton, sent out the following letter:

"A rare privilege is ours here in Mount Morris next Sunday evening, in having the executive secretary of the Luther League of America with us. We want to share that privilege with you, so, speaking for Trinity Church and Luther League, we say, 'Welcome.' Bring a large number of your young people with you. We'll push the walls out if necessary."

That is all that was needed! As early at 6.30 o'clock Sunday night the young

people from all parts of this conference started to pour into Trinity Church, and I mean that literally; and when the hour came for the service to start every available seat, nook and corner was filled with young people who had accepted the challenge to "Serve Christ Through the Luther League." What a sight! What a thrill! What a sense of satisfaction the presence of approximately 500 young people brought to the hearts of us pastors. Dr. Kinports, when he began his sermon on "Christ, Our Life," could do nothing more than smile with happiness, and then he expressed his inner feeling with words that touched the hearts of every one of us. He said that if this is a demonstration of the caliber of those in whose hands our church of tomorrow rests, we have nothing to fear. Then he went on to say that this is typical of the loyalty and the willingness on the part of our young people in the Luther League of our United Lutheran Church in America and Canada to worship, work and witness for the Christ.

The Vesper Service was used and the pastor loci, Dr. Clarence Hightower, was the liturgist. The choir of Trinity Church sang a beautifully arranged anthem, "The Lord is King," by Ashford. Dr. Kinports preached a soul-stirring sermon on "Christ, Our Life."

Just before the benediction, Dr. Hightower, speaking for the Luther League of his church, invited all the young people, the pastors and their wives to remain for the social hour to be held in the basement of the church immediately after the close of the service. By some spectacular maneuverings most of us finally got into the basement, where we enjoyed real sociability and delicious refreshments.

If the enthusiasm aroused in so short a time is indicative of our youth, in whom rests the future of our church of tomorrow, we pastors and older people of our great Lutheran Church have every reason to rejoice and be happy. "Alive unto Christ," that is the spirit of our youth.

WALTER E. KOEPF, Reporter.

CAMPERS GET TOGETHER

A CAMP CONCLAVE was held for the executive staffs of Camp Miller for Boys and Camp Hagan for Girls, Shawnee-on-Delaware, Pa., which are owned and operated by the Ministerium of Pennsylvania, February 10 and 11 at Pocono Manor Inn, Pocono Manor, Pa.

At this conclave there were discussions on camping in general and most particularly camp programs and policies which will apply to Camp Miller and Camp Hagan for the 1939 season, which will operate from July 1 to August 26.

The program began Friday evening with a dinner. Saturday morning was devoted to group discussions, and at lunch on Saturday both groups concurred in general programs. Saturday afternoon was devoted to winter sports.

Those in attendance were Mr. Robert K. Mosser, Allentown, Pa., who is the Camp Committee chairman, and Mr. LeRoi E. Snyder, Allentown, Pa., acting director of Camp Miller and supervising director

of Camp Hagan. The following from the Camp Hagan staff were present: Miss Jane M. Taylor, Allentown, Pa., directress; Miss Kathryn E. Reinbold, Lansdowne, Pa., associate directress; Miss Esther Wenrich, West Reading, Pa., directress of athletics; and Miss Anne K. Minnich, Reading, Pa., directress of arts and crafts. Those of the Camp Miller staff who were present were: Ralph N. Myers, Ridley Park, Pa., associate director; Edward L. Barndt, Sellersville, Pa., commissarian; Horace J. Mowrey, Conshohocken, Pa., director of aquatics; Norman E. Roper, Allentown, Pa., registrar; Luther J. G. Wenner, Trenton, N. J., director of arts and crafts; Dr. E. Albert Jones, Philadelphia, Pa., head counselor of the Junior Camp; and Mr. Earl K. Reist, Trenton, N. J., head counselor of the Senior Camp.

PENTECOST ATTAINS SELF- SUPPORT

PENTECOST CHURCH, Milwaukee, Wis., a congregation not yet fifteen years old, voluntarily assumes self-support in 1939. Organized in 1924 under the leadership of Field Missionary W. C. Stump, it has made continued progress, and is still forging ahead. Its pastors have been the Rev. Nels K. Feddersen and the Rev. Amos G. Streich, 1931 to the present. Its present membership is approximately 600, and the Sunday school enrollment is close to half that number. In 1928, under the pastorate of Mr. Feddersen and with the aid of the Mission Boards of the synod and U. L. C. A. a splendid church was erected on Burleigh Avenue at 53d Street, at a conservative cost. In spite of hard years since then it has been reducing the debt and maintaining and improving the property.

In the early days of Pentecost's life it was supported in part by the four largest Milwaukee churches, who helped materially in the purchase of its first lots on 49th and Chambers Streets. These were sold at a good profit when the present site was purchased. Since 1926 the congregation has been receiving financial aid toward the pastor's salary, and for a part of that time also toward its interest obligations, from the Board of American Missions. Aside from the church extension loans which the congregation is repaying at the rate of 10 per cent a year, the Board has given to Pentecost Church a total of \$12,345. The congregation has contributed a total of \$7,000 in regular benevolences to support the church at large. For the past three years contributions for this cause have averaged approximately \$800. If this fine co-operative spirit continues and accelerates as it has been doing, it will not be long until Pentecost will have returned to the Church more than the Church has given it—another sound business argument for the value of Home Missions even from a dollar and cents viewpoint.

From the true viewpoint of saving souls through the Gospel it preaches, and giving the abundant life to those it has gathered in, and security and stability to its community, as well as service to mankind at large and glory to God, who can compute the value of such an enterprise?

Hearty congratulations to Pastor Streich and his sterling co-workers in Pentecost.

A VALUABLE BIBLE

Oldest Among Many at Exhibition Has Interesting History

A BIBLE was traded for an inheritance about forty years ago, when William H. Haak of 456 New St., Lebanon, Pa., "signed off" his property rights to the nine-acre farm of William Pretz at Kimmerlings, Pa.



MR. AND MRS. WILLIAM H. HAAK

This singular incident was brought to light recently when Trinity Lutheran Church of Lebanon celebrated Universal Bible Sunday. The members were asked to bring to the church for display any old or unusual Bibles. Mr. and Mrs. Haak brought their Bible, which was found to be the oldest of the 110 displayed.

Upon inquiry as to where they got the Bible, this kindly, unassuming couple of seventy years smiled. Mr. Haak nodded to his wife, and she very modestly told the following story:

"Well, you see, it was this way. When Will, here, was young, he lived with his uncle, William Pretz. So when his uncle died (we were married then and living in Lebanon), the lawyer told the widow that because there was no will, according to the law, the farm would go to Will,

because he was the nearest living blood relation. Mind, all she could claim was the \$300 law. She wasn't young any more, and she had nothing else; so she asked Will whether he would 'sign off' and let her have the farm. Will came home to me and we talked it over. Well, we decided 'yes,' he should 'sign off' and let her have the farm. We were young and she was old. We could work and earn money, but she could not; and we thought it was only right. So he went back and told the widow 'yes,' he would 'sign off,' but there was one thing that he should like to have very much, he wondered would she be willing to give him the old Bible in which his uncle had read so often. She was glad to agree to that. So we got the Bible and have kept it and used it ever since. And this is the Bible."

The Bible, which by this time may be one of the oldest in the state, is printed in German, in good, large, clear type, and contains a number of pictures which seem to be engraved. It is still in good condition. Its size is 16 x 10 x 5 inches, and the date on the title page is "Anno MDCCXX" (1720).

At present Mr. and Mrs. Haak live in their very modest home in Lebanon. He still goes to work as a laborer in a steel mill whenever he is called. Mrs. Haak helps by washing and stretching curtains, and by baking and selling pies. Both are highly respected and are unusually content and happy. They always find time to lend a helping hand whenever it is needed.

(In October 1928, about thirty years after William Pretz died, the Widow Pretz died, and her heirs gave \$600 to Mr. and Mrs. Haak.)

LUTHERAN CENTENARIAN

LIVING in a house nestled in the hills of northeastern Ohio lives a woman who recently celebrated her one hundredth birthday. She is Mrs. Mary Sackman Beasore. She lives near Lucas, Ohio, in the same vicinity in which she was born a century ago.

She is the oldest member of Mt. Zion Lutheran Church, a country church located three miles east of Lucas, having been baptized by the Rev. Francis J. Ruth, a pioneer missionary of the Lutheran Church in this part of the state. At the age of eighteen she was confirmed at Mt. Zion Church, and she speaks of the time that she attended church services when the lighting was entirely by candles.

She has been very active in the affairs of her home church and she and her husband were both recognized leaders in the organization, and were always present at the worship services. Mr. Beasore passed away forty-five years ago. Her two sons also have passed away.

She apparently is in good health, and is cared for by a daughter-in-law at the home of her granddaughter in a house almost as old as she, which shelters four generations.

While her sight is now completely gone and her hearing is poor, she is in other ways quite well. She cares for herself and is oftentimes up before the younger generations who live with her, eats heartily and chats with her pastor, who calls to see her often.

In spite of her age, she takes a great interest in the happenings in her community. In place of reading she repeats to herself and to her friends Scripture passages and songs which she learned eighty or ninety years ago. On her one hundredth birthday she spoke to her pastor, the Rev. C. B. A. Stacy, about how much she always has liked the song, "I Think When I Read that Sweet Story of Old," and recited most of it from memory.

Because it might create too much excitement for her, no set birthday party was planned, but hundreds of friends sent birthday greetings, and organizations of the church sent fruit and candy. Lovely bouquets were also received by her. Many of her friends dropped in to say, "Happy Birthday." She has been one of the special persons to whom the Luther Leaguers of her home church sing Christmas carols each Christmas Eve. Just the Saturday before her birthday a baby was born in the vicinity, her third great-great-grandchild.

MEN WITH A MISSION

Church Councilmen and Pastors of Columbia Area Meet

THE FIRST regularly scheduled meeting of pastors and church councilmen in the Promotional Plan of the U. L. C. A. for this year was held in St. Paul's Lutheran Church, Columbia, S. C., Monday evening, January 30. Leaders for this meeting were Dr. W. H. Greever, secretary of the U. L. C. A., and Arthur P. Black, executive secretary of the Lutheran Laymen's Movement.

The theme for this meeting was "Chosen Men with a Mission." In speaking to the group Dr. Greever said, "Can you think of anything more sacred than your call of God through the church? Your election by His church? Can you think of any mission more far reaching than that to which you have been called?"

"You are chosen by the church in accordance with the will of God. It may truly be considered a call of God. You are chosen to do the work of the church, winning souls, working to improve the spiritual lives of all the congregations. You are chosen to get the vision and aid in promoting all the work of the church throughout all its causes and agencies.



MRS. MARY S. BEASORE

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"What about your vows? You were installed into your office after you were called. You took the vows voluntarily. Are these vows only a mere matter of form? What about our worships? So often we only go through the form without actually worshipping."

The speaker followed his comments by reading the duties of church councilmen as set forth in the Installation Service. Pauses were made to make helpful remarks and ask most searching questions relative to these duties. Discussions were also given on the various causes of the church, which should be looked upon as programs, ways and opportunities for fulfilling the command of Christ to go into all the world and preach the Gospel to every creature.

Arthur P. Black of Washington, D. C., executive secretary of the Lutheran Laymen's Movement, discussed more particularly the "Calendar of Causes," showing how important it is to study these at the time indicated. He also gave practical suggestions on the "Procedure for Council Meetings," showing how the time could be used to care for the business and spiritual needs of the church and also have time for special study by the group. Mr. Black suggested several helpful books for such study, among them being the latest book by Dr. Greever entitled, "The Work of the Lord."

The attendance was exceptionally good—170 pastors and councilmen present—a few of these being visitors. The reactions from this meeting are that it was well worth while, that it brought to these councilmen a new vision and a greater realization of the high privilege and big responsibility resting upon them in their work as church leaders. It is believed that much good fruit will come from this and similar meetings.

The devotional service was conducted by the Rev. Palmer P. Pierce, assistant pastor of St. Paul's Church. The leaders were introduced, and the meeting was closed by the Rev. E. Z. Pence, Little Mountain, president of the Synod of South Carolina.

LATVIAN HONOR CONFERRED

Order of Three Stars, Latvia's Highest Civil Order, Given to Prof. Otto P. Peterson

FROM A COPY of the letter addressed to Prof. Otto P. Peterson by Dr. Alfred Bilmanis, Latvian minister to the United States, and from a letter received from William Popcke, D.D., pastor of Zion Church, East 84th St., New York, THE LUTHERAN is informed of the honor bestowed upon Professor Peterson by the government of Latvia. Dr. Bilmanis in his letter announcing the degree states that it was bestowed "in view of the valuable services rendered by its recipient in fostering friendly relations between Latvia and the United States."

Dr. Peterson's parents were Lutherans

of German extraction living in Latvia when that state was a province of Russia. The son Otto studied in the Universities of Riga and Dorpat, and after the World War he came to the United States and secured a position in the faculty of City College of New York City. For the past eighteen years "Professor Peterson has been a loyal member and trustee of Zion Church in New York, being especially active in the benevolence work of the United Synod of New York."

THE LUTHERAN expresses the gratification of Zion Church and of the United Lutheran Church in the honor by which Professor Peterson's services in fostering friendly relations between Latvia and the United States were recognized.

A GOOD EXAMPLE

(Continued from page 10)

The Rev. W. C. Boliek reported for the Board of Directors for the Lowman Home for the Aged and Helpless. Mrs. H. A. Jackson, superintendent in charge, spoke of this work, giving brief word pictures of the persons in the Home and how they are cared for there. Dr. J. J. Long reported for the Committee on Memoirs, paying tribute to Dr. C. A. Freed, who was president of the seminary, and the Rev. F. K. Roof, both of whom died during the past year.

All officers of the synod were unanimously re-elected as follows: the Rev. E. Z. Pence, president; the Rev. Karl W. Kinard, secretary; the Rev. H. S. Petrea, statistical secretary; and R. Torrence, treasurer.

The Rev. C. K. Wise reported for the Committee on Nominations with the following elections, terms expiring in 1942: Seminary Trustees, Dr. H. A. McCullough, Dr. George J. Gongaware; Newberry College Trustees, R. A. Yoder, W. E. Monts, Dr. C. J. Shealy, Dr. J. C. Peery, Sr., and W. A. Rast; Lowman Home Trustee, P. C. Price; Orphans' Home Trustees, H. A. Shealy, C. E. Limehouse.

Elected to serve on the Executive Committee of synod for 1939: Clerical members, Dr. W. C. Davis, the Rev. W. F. Hiers, Dr. E. B. Keisler, the Rev. T. F. Suber; lay members, J. B. Ballentine, Kenneth Baker, A. J. Bowers, Jr., and R. A. Yoder.

Dr. George J. Gongaware reported for the Examining Committee and presented to the synod J. Shelton Moose, a senior at the seminary; Mr. Moose to be ordained upon successful completion of his studies and receiving a regular call.

Dr. W. C. Davis, pastor of St. Matthew's Church, Charleston, stated that his congregation would celebrate its one hundredth anniversary in 1940, and was anxious for the synod to meet with them. The group voted to accept this invitation.

On Monday evening preliminary to the opening of the synod a meeting of the pastors and church councilmen from the Columbia area was held in St. Paul's Church. Discussions were led by Dr. W. H. Greever and Mr. Arthur P. Black. This meeting was attended by 170 pastors and church councilmen. This was the first regularly scheduled meeting for councilmen in the Promotional Plan of the U. L.



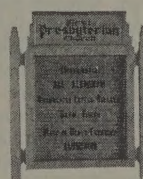
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C. A. this year. The discussions were most interesting and helpful, the attendance good. The reactions are that this gathering was well worth while and will bear great fruit.

It is interesting to note that Dr. W. H. Greever has been a member of the South Carolina Synod continuously for a period of thirty-eight years, the longest record of continuous membership of any minister in the synod.

Reviewing this convention, we find it to be one which showed sincerity, and earnest zeal, and progressive spirit. Some discussions were lengthy, but the spirit of unity and whole-hearted co-operation prevailed among all throughout the sessions. With the convention for the year now past the synod goes forth to make greater progress in the Kingdom of God.

PERSONAL

The Rev. Edwin F. Grunwald was installed as pastor of Zion Church, Holland, Iowa, January 18, 1939. Due to the illness of the Rev. R. R. Belter of Burlington, Iowa, president of the Wartburg Synod, who had hoped to perform the act of installation, delegated Pastor Frederick Sager of St. Paul's congregation near Wellsburg, Iowa, to act in his place. St. Paul's choir and the ladies' chorus of Zion sang several beautiful selections during the impressive service. Pastor Grunwald took charge of the congregation December 19. A reception in the nature of a "grocery shower" on January 13 was tendered the new pastor and his wife, at which nearly the entire congregation was represented.

The Rev. F. W. Ihlenfeld, pastor of Faith Church, Winona, Minn., since June 1935, accepted the call of St. Mark's

Church, Fargo, N. D., and assumed his new duties January 15. Mr. Ihlenfeld is a son of Redeemer Church, Milwaukee, Wis., and was graduated by Carthage College and Northwestern Seminary. During his pastorate at Winona the property of the church was considerably improved by the erection of a parsonage with garage, the improvement of the church grounds and remodeling of the basement and interior of the church. The number of communing members increased 25 per cent.

St. Mark's Church has been without a regular pastor since August 1938, and has been supplied with Sunday services by visiting pastors, most of the time by Prof. Paul H. Roth, D.D., of Northwestern Seminary. The catechetical class has continued under the care of the church secretary, Miss Mary Iverson. The new pastor was installed January 22, with sermons by Dr. Roth and the president of the synod, Dr. R. H. Gerberding.

C. N. Swihart, D.D., was elected pastor emeritus of First Lutheran Church of Oklahoma City, Okla., at the regular congregational meeting held on the evening of January 11. Dr. Swihart served First Church from 1930 to 1938, when he retired from the active ministry. This zealous servant of God may look back over a blessed ministry in his beloved Lutheran Church. He has served effectively as president of three synods—Iowa, Rocky Mountain and the Synod of Kansas and Adjacent States—and has labored in some most difficult and trying fields untiringly. He served as president of the Ministerial Alliance of Oklahoma City and is highly revered among the people of that city, where he now makes his home.

Dr. Swihart is a graduate of Western Seminary of Fremont, Nebr., and also holds an honorary degree of D.D. from

Midland College. He has one son in the active ministry of the United Lutheran Church, Altman K. Swihart, Ph.D., Brooklyn, N. Y. Dr. and Mrs. Swihart are spending this winter in Florida.

Rees Edgar Tulloss, Ph.D., D.D., president of Wittenberg College, Springfield, Ohio, was elected chairman of the Commission of the National Conference of church-related colleges at the annual meeting held in January in Louisville, Ky.

He also addressed a meeting of the Lutheran Laymen's League of Greater Cincinnati, Ohio, January 23, in the Walnut Hills Lutheran Church. A constitution providing for four regular meetings of the Executive Board each year, and four meetings of the league as a whole was adopted. Mr. James Wood of St. Mark's Church, Newport, Ky., presided.

After nearly six years of faithful service in the Rebersburg Parish, Pa., composed of St. Peter's, St. Luke's and Zion congregations, Pastor J. J. Weaver resigned. The resignation became effective January 1.

NEW YORK LUTHERAN SOCIETY ADOPTS RESOLUTION ON UNION

Whereas: A large majority of the members of the Lutheran Society, Inc., believe that the progress of Lutheranism in this country can best be served by one general body, and they therefore favor a union of all existing bodies with such territorial organizations as the particular mission of the Church may require, be it

Resolved: That we spread this resolution on the minutes of the Society and that we instruct the secretary to send copies of this resolution to the executive officer of each of the seventeen general Lutheran bodies in the United States, to all organized bodies of Lutheran laymen in this country which can be contacted, and to the National Lutheran Council.

The action of the Society in adopting the above resolution and its preamble was in connection with its twenty-fifth anniversary meeting. The president, Mr. Henry G. Waltemade, said in an address to his fellow Lutherans:

"When one looks ahead and tries to visualize twenty-five years hence, it seems a long time, but when one looks back it seems to have gone so quickly. However, the past twenty-five years, although now seemingly a short time, have not been without accomplishment of purpose.

"We have brought together our Lutheran men, both clergy and lay, and have united them into one organization irrespective of synodical differences.

"Tonight you have heard read a resolution unanimously adopted at a recent meeting, urging the consolidation of all synods, making for a solid and united Lutheran Church.

"This is the only answer if our Church is to continue to grow and prosper, if we are to maintain our place of leadership in Protestantism, if we are to continue to enjoy the respect of all Christian denominations.

"It is my sincere hope and humble prayer

that not only will our Church unite itself but that the time is not far distant when all religious bodies will join forces vigorously to oppose and drive from our midst those irreligious and un-American groups which not only are threatening our democratic form of government but also are threatening our own Christian Church.

"Our Lutheran people have made for the finest in American citizenry. They have honestly toiled and labored for their families and themselves, so that this great nation might be proud of them and their ancestry. They have been builders of both character and country, unlike the many who today believe that government must maintain them rather than that they contribute to government.

"And, yet, when we go into the halls of our legislatures, our courts and our administrative branches of government, we find very few Lutherans.

"This is entirely due to the lack of solidarity of our people. We have not sufficiently interested ourselves in our civic and political activities. We have not been able to make those in authority conscious of our strength.

"This spring we are planning to hold a Mass Lutheran Service of all Lutheran men to be followed by a luncheon. This will be our initial venture in this direction. It is hoped that not only will we have the co-operation of our members but also of all clergy and Lutheran men.

"Let us now go forth resolved that upon entering our second twenty-five years of existence, we will, with God's help, unite our Church, bring together our Lutheran people, assume our place of leadership in Protestantism and join with our fellowmen to preserve our American principles of government and the right of freedom of worship."

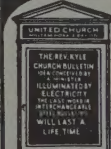
AN OMISSION

IN THE news story of the National Lutheran Educational Council which appeared in THE LUTHERAN recently the name of the Rev. Clayton Robertson, pastor of Calvary Church, Louisville, Ky., was accidentally overlooked in the discussion of "The Frank Appraisal of the Lutheran Church in 1939."

CONGREGATIONS

Cedar Rapids, Iowa. The annual congregational meeting at First Church revealed a group of zealous Christians working together in love. Church attendance, for the third successive year, shows an increase over the year before. All organizations and societies report increased activity and larger accomplishments. Seven new young people's societies were organized during the year: Blue Birds, Choir, Intermediate Luther League, Lutheran Students' Association, Luther League, two Young Women's Missionary Societies.

Financially the year was the best for many years: all current bills were paid; an increase was shown on both apportioned and special benevolences; the mortgage dropped into the next lower thousand of dollars for the third successive year. The 1939 budget shows a substantial increase, with a salary raise for the pastor, the Rev. Henry H. Scherer.



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Seventy new members were received during the year, and the congregation grew to another all-time high in communing membership. The January 1939 communion was the largest of any communion, including the Easter seasons, for many years. Ten congregational goals were adopted for 1939 as follows:

Increased church attendance; seventy-five new members; a communing membership of 500; a Bible in every home; a fully paid current budget; an increase in benevolent giving; an increase in special gifts to the mortgage; paint the nave of the church; a strengthened youth program; more adequate publicity by all groups.

Greenwood Parish, S. C. The Rev. Muller R. Wingard completed his fifteenth year as pastor of the Lutheran churches at Greenwood and Clinton, S. C. The work in this pastorate has developed to such an extent that a division of the pastorate has been made and became effective January 1, 1939. Mr. Wingard will continue to live in Greenwood as pastor of Immanuel Church, and the Clinton congregation will secure a pastor to give full-time service there.

For more than two years after Mr. Wingard began serving St. John's at Clinton, this congregation held its services in the Masonic Hall there. In 1926, a beautiful little brick church was built at a cost of \$13,000. Since then, the membership of this church has increased almost three-fold, and the indebtedness has been reduced to \$1,100.

During this time the membership of Immanuel Church has been doubled, and advancement made in all departments of the work. This year a two-story brick veneer Sunday school building has been added, with five classrooms on the first floor, and one large assembly room on the second.

Until other arrangements can be made, Mr. Wingard has consented to serve as supply pastor at the newly organized Holy Trinity Church at Elberton, Georgia.

HAMMA DIVINITY SCHOOL

THE Victor Tressler Foreign Scholarship for 1939-40 has been granted to senior Dorris A. Flesner, Golden, Ill. This scholarship, awarded every other year, has been granted to Mr. Flesner following recommendation of the Hamma Divinity School faculty to the Wittenberg Prudential Committee. Mr. Flesner will leave shortly after commencement for Europe. He is a graduate of Carthage (Ill.) College.

Dr. T. A. Kantonen, professor of Systematic Theology, addressed the Pastors' Institute at Augustana Theological Seminary on the subject of "Pastoral Psychiatry," February 7 and 8, giving three lectures. This is a yearly meeting, when all graduates of the seminary return for a week of lectures at the seminary.

Hamma Divinity School, Springfield, Ohio, is the appreciative recipient of a brass pulpit which had been in St. James Lutheran Church, New York City. This pulpit was returned to Mrs. R. H. Hiller, wife of Dr. Robert H. Hiller, professor of Greek at Wittenberg, from St. James. She in turn gave it to Hamma. The pulpit was

originally a gift to St. James from Mrs. George H. Bayer, grandmother of Mrs. Hiller, as a thank offering for her recovery from illness. This new pulpit fits in well with the other chancel furniture of the chapel, matching the lectern given by Dr. V. G. A. Tressler at the time Hamma Hall was erected. Students and faculty sincerely appreciate this gift.

Another fine gift to the seminary comes from Dr. R. Morris Smith, a former member of the Wittenberg staff from 1919 to 1937, who passed away Christmas Day. Dr. Smith gave the seminary a set of hand-carved and gilded candelabra and a cross wired for illumination. All appreciate being remembered by friends.

After an interval of twenty years, Hamma Divinity faculty were guests to the faculty of the Lutheran Seminary of Capitol University, Columbus, Ohio, January 21. Both faculties and Hamma students met together for a short service in the chapel, followed by an informal discussion and general good time. These meetings were discontinued through lack of plan rather than purpose, and it is planned that they shall be continued in the future.

RICHARD L. SMITH.

OBITUARY

The Rev. Albert D. Dianiska

Slovak Zion Synod lost one of its organizers when the Rev. Albert Daniel Dianiska was called to eternity January 18, 1939. Mr. Dianiska was born April 15, 1879, in the free city of Sabin, Czechoslovakia, the seventh generation of Lutheran pastors.

He was a graduate of the University of Budapest. He came to the United States in 1904 and completed his theological training at Capital University, Columbus, Ohio. He was ordained June 19, 1905, by the Ministerium of Pennsylvania at Lancaster, Pa.

He served the following Slovak Lutheran churches and parishes: Jessup, Pa.; Freeland, Pa.; Mahanoy City, Pa.; Mount Carmel, Pa.; and Dr. Martin Luther Church in Cleveland, Ohio, for fifteen years. In 1929 he was called as superintendent of Slovak Missions by the Board of American Missions, and, until his most recent illness was active as the representative of the synod in mission work.

Originally a member of the Pennsylvania Ministerium, Mr. Dianiska for the past twenty years was an active member of the Slovak

Zion Synod. His well-grounded knowledge of Slovak, German, Hungarian, Latin, Greek, and Hebrew proved him to be a real scholar of linguistics.

Surviving him are his widow, Mary, nee Zemany, and the following children: Albert, Charles, Richard, Mrs. Helen Hoffman, Mrs. Martha Schmidt, Mrs. Isabelle Siglar, Louise, Rachel, Esther, and Beatrice. Burial services were held from Dr. Martin Luther Church, Cleveland, Ohio, January 21.

G. J. Chernansky.

The Rev. Louis C. Rode

died December 7, 1938, after a brief illness. He was born in Camden, N. J., November 7, 1898, confirmed in St. Paul's Lutheran Church, Collingswood, N. J., and later became a member of Grace Church, Camden, N. J., under the pastorate of Dr. Calvin P. Swank. Desiring to become a minister, he attended Susquehanna University and was graduated in 1926. His theological training was received at Gettysburg Seminary, and the East Pennsylvania Synod ordained him in 1929.

Shortly following his ordination he accepted the call of the Board of American Missions to become the pastor of the Lutheran Church in Vancouver, B. C., Canada. This parish he relinquished in 1931 and returned to his home environment. He offered his services to the Board of Inner Missions of the Ministerium of Pennsylvania and they were accepted. His visits to hospitals and institutions of mercy were highly appreciated.

Funeral services were in charge of the Rev. James E. Bristol of Grace Church, Camden, with Dr. Calvin P. Swank, assisting. Interment was in Eglington Cemetery at Clarksburg, N. J.

CHANGE OF ADDRESS

Agnew, Raymond, from 56 Kenilworth Place, Brooklyn, N. Y., to 35 Livingston St., Rhinebeck, N. Y.

Davis, D.D., W. C., from 515 Huger St., Charleston, S. C., to 405 King St., Charleston, S. C.

Heine, F. J., from 2653 119th St., Toledo, Ohio, to 2630 118th St., Toledo, Ohio.

Holand, C. B., from 823 20th St., Santa Monica, Calif., to St. Paul's Lutheran Church, Lincoln Blvd. and Washington Ave., Santa Monica, Calif.

Horn, Henry E., from 7300 Boyer St., Philadelphia, Pa., to 123 Blake St., Philadelphia, Pa.

Moehling, Henry, from 1452 N. 59th St., Philadelphia, Pa., to 6076 Drexel Road, Philadelphia, Pa.

Olson, Carl J., from 400 Evelyn St., Selkirk, Man., Canada, to 607 Maryland St., Winnipeg, Man., Canada.

Piel, D.D., C. A., from Elkhorn, Wis., to 2131 N. 37th St., Milwaukee, Wis.

Reed, R. B., from 4160-A N. 40th St., Milwaukee, Wis., to 3934 N. 42d St., Milwaukee, Wis.

Richard, Marion G., from 612 Clifton Ave., Collingdale, Pa., to 107 Penn Blvd., East Lansdowne, Pa.

Swan, L. A., from 652 E. 10th St., Fremont, Nebr., to Missouri Valley, Iowa.

Woods, John O., from 115 Union St., Salem, Va., to R. F. D. 1, Royal Oak Section, Marion, Va.

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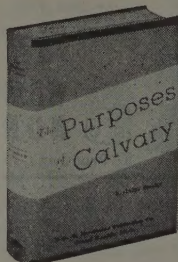
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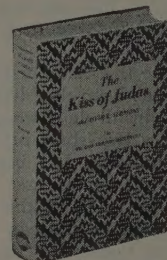
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